Vol. XXXVII FEBRUARY, 1925 No. 11

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

FEBRUARY

I pledge this month my hand and brain,
To do my part with might and main,
To help my country every way,
And serve our flag in work or play;
I want to be, in rain or sun,
Like Lincoln great, or Washington;
I mean to be, as boy and man,
A truly good American.

Daisy D. Stephenson.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

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Machinery of the Local League—Harry Hodges	2 cents
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Issued Quarterly in January, April, July and October

Single copies, 1 yr..$ .25	25 copies, 1 year..$3.75
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These books ought to be in the library of every Lutheran Sunday School and Young People's Society.

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The books can be secured from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

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For a list of same and prices, make application to the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixteenth Biennial Convention

Church of the Redeemer, 19th & Grand Avenue,
Milwaukee, Wisconsin, July 7, 8, 9, 1925

REPRESENTATION.

Any society of whatever name, connected with a congregation or institution of learning of the United Lutheran Church and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Synodical organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Milwaukee. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than June 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pre-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include July 7, 8, 9, and spend it at Milwaukee.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
707 Muhlenberg, Bldg., Philadelphia, Pa.

Serving Christ in the Daily Life

HORACE W. BIKLE

HOW can we serve Christ *everywhere, everyday,* and *all the day?*

My answer to these three questions in a single sentence is: Prepare ourselves in the morning to embrace every good-given opportunity throughout each day, to seek and to save the lost and erring, and to bring them to the Throne of Grace, if not in person, then at evening through our own prayer in their behalf. Let me try to put it in the form of a pledge or resolution: Each new day of life I will begin with a reconsecration of my whole self to the service of my Master, the Lord Jesus; asking that His presence go with me all the day; granting me the opportunity, the impulse, the courage and the love to speak for Him to some lost or erring soul; and closing the day with a recommitment of myself and those for whose spiritual welfare I have come to feel to a greater degree responsible to my God and Saviour.

This is the thing we must do if we are going to serve Christ in the daily life, in any real and worthy way. We may as well recognize that it is a hard thing to do—which may be the proof of its immense value.

So let us understand at the very beginning that the theme we are to consider during this hour is nothing less than our Master's call to service as found in Matt. 18:11 and 16:24—"The Son of Man is come to seek and to save that which was lost." "If any man will come after me, let him take up his cross (Daily, Luke 9:23) and follow me."

Serving Christ in the Daily Life and All Day.

In the Morning.—The Master's Hour, for cleansing, strengthening, consecration.

This is entering into our closet and closing the door.

"Going in to God," for preparation.

At Noon.—"Going out to Men," in service.

"First giving our own selves unto the Lord, then unto others by the will of God." II Cor. 8:5.

At Evening.—Bringing before God a review of the day. Asking His blessing upon all that has been said and done. Representing at the Throne of Grace those who will not come themselves—our prayer list. Committing ourselves to rest, and asking fresh supplies of grace for another day.

Let these things make up our daily life. whatever else we do, whether our individual sphere is in the home, in school, in business or in the community.

Now, for a few minutes, it will be my business to develop the schedule according to which we may best serve Christ in our daily life.

It is Morning.—Let us begin the day with a sun-rise in the soul. Can this be done more beautifully than by quoting Psalm 4:8, as the last thought on retiring, and Psalm 3:5 even before we rise again:

"I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety."

"I laid me down and slept, I awaked, for the Lord sustained me."

In this way, we immediately line up on the Lord's side—and count ourselves into the company of those to whom reference was made when someone said: "Our Master is up early to see whom He can use each day," having in mind, no doubt, 11 Chron. 16:9—"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." It was a striking statement of Moody's in this same line, that "God still is looking for the man to whom He can entrust more power than He has ever given to anyone before."

Let us apply this to ourselves.

Here and now God is looking for that one. What does He find in us?

"If you go about with an empty bucket, no one will ask you for a drink."

"We are leaky vessels, ever needing to be filled."

"Such as I have give I thee"—we cannot give what we have not; and we need a fresh infilling every day.

Have you followed along in our day? We have lifted our eyes—then to breakfast! No, says Job (23:12) "I have esteemed the words of His mouth more than my necessary food."

So there is something to do before breakfast. What is most needful at the beginning of our day? David answers (Ps. 85:8), "I will hear what God the Lord will speak." Oh! that we may hear His words "I have somewhat to say unto thee (Luke 7:40).

If we are seeking first to serve Christ in the daily life then, regularly each morning, there should be a period given to Scripture reading, prayer and meditation. One of the strongest reasons why this should be in the morning is that it is only at this portion of our day that we can control our time by rising early enough to assure enough quiet leisure for these devotions. Some call it The Quiet Hour, others The Master's Hour, but it is best known as the Morning Watch.

But just so we know it as the time David evidently is referring to in Psalm 5:3 "My voice shalt Thou hear in the morning; in the morning will I direct my prayer unto Thee and will keep watch" (revised). When can we better "watch and pray" that we enter not into temptation, but having "well done" may enter into the joy of our Lord?

Let us diligently attend to this matter at the very beginning of the day, so that our Master need not say to us later, because of yielding to interruptions, and weariness: "Could ye not watch with me one hour?"

Well, then, if we are resolving to serve Christ in the daily life, and I am hoping some new resolves will be made here, let us make careful, prayerful, daily preparation for it. No one disputes the need of it, though only those who do this thing can begin to measure the value of it. It's a process of spiritual feeding. "Feeding" is just the word, and suggests not only the necessity of it, but the daily recurrence of that need. But Jer. 15:16 gives us a deeper insight: "Thy words were found and I did eat them, and Thy word was unto me, the joy and rejoicing of my heart." See the distinction between finding the word in our Bible reading and eating it, and thus making it the "joy and rejoicing of our hearts." We need to understand this.

A reading of Ezekiel's wonderful third chapter would help us greatly where he tells of God's command to him, to "eat that thou findest, eat this roll and go speak." We not only are to gather supplies, but also to take nourishment and gain strength for the service which is to follow. There's a difference here which may be illustrated by a farmer, after diligent husbandry going forth to gather his grain into his barns; and that same farmer eating of that grain, as bread three times a day. In the garnering the great concern was to gather as largely and as speedily as possible; but in the eating it is equally important to limit the quantity and observe the laws of digestion and assimilation. And the finding and gathering without the eating will not nourish the man. You can store grain to last for years, but you cannot eat of it to last many days. So, each morning, by special appointment we come to God's word, for spiritual food followed by meditation and prayer:

"Order my footsteps by Thy word,
And keep my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear."

"Consecrate me now to Thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine."

This is the hour of self surrender, and it is time to cease saying: "Hear, Lord; for Thy servant speaketh," but to say it right: "Speak, Lord, for Thy servant heareth."

Now we're ready to start out actively to serve Christ in the daily life, and we'll not be back until evening. And what are we hoping to accomplish? Well, what has God told us to do? "Go ye therefore and teach all nations"—and "lo, I go with you." And I have heard of some who have taken this command literally and have offered to go to any nation, anywhere, however remote. God seemed to have put in their ears "the sobbing of a thousand million poor heathen souls; in their darkness, in their blank misery, in their despair." (The Rev. Chas. Inwood is speaking.) And he goes on to say: "I want you to measure these ocean depths. I want you to think earnestly about them, I want you to look at them until they appall you, until you cannot sleep."

Then I know others, likewise, who are persuaded that, for them at least, Acts I teaches very plainly that this work is to be done at home, as well, "in Jerusalem, and in all Judea," etc. I have heard of some who have heard God's call to preach His Gospel as His chosen messengers, and thus make disciples of many; but I have also heard of others who know that His will for them is typified in Andrew, who "first findeth his own brother—and he brought him to Jesus" —John 1:41-42.

And then—isn't it most surprising—there are those right in our midst, who have no conception whatever that God has bidden them carry the gracious invitation: "Come, for all things are now ready." Luke 14:17. There are many reasons for this, and sin is back of them all. It should not be so.

Christ's followers started out right. He said to them: "A new commandment I give unto you, that ye love one another." John says: "Little children love one another." Then the people around them say: "See how these Christians love each other." Christ said to His disciples: "Go ye into all the world." Luke tells us, "they went everywhere, preaching the word." Acts 8:4. Their Master said: "Ye shall be witnesses unto Me." Acts 1:8. Peter said, "This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32.

My claim is that this, in one form or another, is our big all-inclusive task: witnessing—inviting—bringing in.

Yes, God has a plan for every life and He has a part of that plan assigned to each day. Is not that the only way we can think of Christ's life here in the flesh? I must work the works of Him that sent me—while it is (to-)day." And it is for us to practice the presence of Christ, Our Master, and

with Him go about doing good. Say, "The Lord is at my right hand," as you go downstairs, out to school, to business, about town.

These various contacts are but phases of one supreme task: We are "saved to serve," and the greatest service to which our Master calls us is this witnessing, which He has given first place in His program of action among His children, which service varies only in form and detail, according as the opportunity to render it occurs in the home, at school, at business or in our Community.

Now, how shall we witness? Let us be candid and clear about it. We are too prone to recognize every other way of witnessing except that most natural of ways, the spoken word. We all readily understand how false witnesses operate, but we are too willing to say that a true witness of God's grace and forgiveness need only live an exemplary life to bring others into the Kingdom. There is some truth in it, but not the whole truth. We admit that whether we eat or think or whatsoever we do, we may do all to the glory of God, and of some that may be all their Lord requires. Patience in suffering, resignation in sorrow, courage in danger, a soft answer in the face of wrath, no anxious thought for the morrow, faithfulness even unto death, can more than these be expected? Yes! we must speak. Moses found it so.—Ex. 3 and 4. Isaiah found it so, Chap. 4; and it sounds as though he got his training in the Morning Watch when he tells us (L. 4), "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth (me) morning by morning, He wakeneth mine ear to hear as the learned."

Jesus says: "We speak that we do know and testify that we have seen."—John 3:11.

"Of the abundance of the heart the mouth speaketh."—Luke 4:45.

And we read of the time when it was said: "If these should hold their peace, the stones would immediately cry out."—Luke 19:40.

"There's a time to keep silence and a time to speak" (Ecc. 3:7), says the preacher, and on occasions there should come such urgency upon us that we too will say: "We cannot but speak the things which we have seen and heard."—Acts 4:20.

What are we thinking of when we sing:

"Lord, speak to me, that I may speak
In loving echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone."

Are we wafting a prayer heavenward which we hope God will not answer? Are we afraid to speak, are we ashamed to speak? Are we so unconcerned about the lost souls, right around us, that we do not think to speak? Have we nothing to say?

All of which now enables me to say, serve Christ in the daily life, whatever else it may mean, must include the definite purpose of winning souls for Christ and His church. This is a service each one can render in his own way, which should also be his Lord's way for him individually and also collectively. Great is the opportunity in such a noble League as this: "Coals, scattered, die out; together they glow and impart heat and life to each other." What a cloud of witnesses we could become, if we would but "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that *is set before us*, looking unto Jesus, the author and finisher of our faith." —Heb. 13:1-2.

Serve Christ in the Daily Life—Morning—Noon—Evening.

It is now evening. What more natural at the close of a day than that we report to our Master the results of our service? We have fed the multitude with so scanty a supply, we must ask Him again to multiply the loaves and fishes which we have sought to distribute. He can broadcast the feeble word we have spoken. He can magnify the simple service rendered. But these things in the marvelous economy of God await our prayer. If ye ask, "I will do it," means not only that He surely will do it, but just as much it means that we must ask or He cannot do it. So we have come to a time of intercession, asking Christ's blessing upon our contacts of the day, that He will impart to them the power and the reach they otherwise will lack. Here it is we bring our prayer-lists, naming over again those for whose welfare we continually pray, that God's strength will be made perfect in our weakness, and that we may be shown where, when and how we may do the next thing needful for the spiritual awakening and uplift of those for whom we are interceding. Do we draw back from such responsibility, counting ourselves unworthy? It was for us, then, that James (5:16-17) wrote: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." To which he quickly adds: "Elias was a man subject to like passions as we are, and he prayed," and things happened. And this enables James to close with this inspiring statement: "He which converteth the sinner, from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

To the work, then, "while it is called to-day!"

"As men who haste to gather in the harvest, with many an anxious look toward the sky."

The conference which immediately fol-

lowed brought out the following discussion:

We should not argue about religion. "We may win the argument but lose the man." Break away from it by saying: "However that may be, let me tell you *my experience.*" A personal testimony given with warmth and sincerity cannot be answered. Our proof passage is 2 Timothy, 2:23, 24, 25. But foolish and unlearned questions avoid, knowing that they do engender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

How conduct the Morning Watch? Read the word, systematically or otherwise, until the attention is arrested. Then meditate upon it, remembering Christ's method: "He expounded unto them in all the Scripture the things concerning Himself." "Then opened He their understanding, that they might understand the Scripture." Follow with enlightened prayer. Do this in the *morning* for, if we believe God will direct and strengthen us, surely we want to know His program at the beginning of the day and have His presence with us all the way. Do *not* use this period for study of Sunday school lesson or Luther League Topic, but for personal devotions. However, many good thoughts will come out of it.

What are the chief hindrances to personal work? You will recognize them: Natural diffidence, self-conceit, love of ease, inconsistent life, lack of experience, ignorance of Bible, blindness to opportunity, false courtesy, Satan's active interference.

Have we a right to question others on matters of the soul? Not only a right, but a solemn duty. If they are not following Christ, they are *lost.* Do we believe that? Imagine standing at a cross-roads, the sign is down or has been put up wrong—would we stand idly by and not warn of the danger?

How approach the subject? Always with humility, sometimes with confession of our own sin. Prayerfully asking the spirit to precede you. He "always works at both ends of the line." Naturally, finding a ground of common interest. Think of Paul, as he converses with a Roman Guard, saying: "Put on the armour of God; starting with the helmet and spiritualizing each peace as he points to it on the man before him. "Thou, therefore, endure hardness as a good soldier of Jesus Christ." Or to the Greek athlete: "Thou that run in a race run all, but one receiveth the prize. So run that ye may obtain." "If a man strive for the mastery, yet is he not crowned except he strive lawfully." Certainly these are natural and effective approaches.

Do folks welcome this sort of conversation? Would one who is *lost* welcome directions as to the way? More likely, instead of resenting, they wonder why we do not open the subject. "The amount of spiritual longing in the world at the present moment is absolutely incredible." Judge by your own heart, and the confessions of those with whom you have talked.

Do we need training and experience—how get them? Get training *in* experience. "He that willeth to do His will, he shall know of the doctrine." Study your *materia medica,* the Word, study soul sickness, the various forms of sin. Study those with whom you come in contact and think what remedy (text) might bring a cure. Then let God's Spirit point out the one to whom He would have you speak and *never hold back.* "Follow thou me."

—

THE OMITTED PRAYERS

A little girl was spending a night away from home. When it was time to go to bed she knelt at the knee of her hostess to say her prayers, expecting the usual prompting.

This not coming, she was heard to remark:

"Please 'scuse me. I can't remember my prayer, and I'm staying with a lady that don't know any."

—

SPEED AND CLEVERNESS

The tenor, with wide-open mouth, had just emitted his first note, when the sweet young thing who had volunteered to act as accompanist suddenly discovered that her back hair needed patting.

"Just go right on," she directed. "I'll play fast and catch up with you."—*The Country Gentleman.*

—

WELL, IT'S LESS TROUBLE

One mother who considers the marcel wave as the most fashionable way of dressing the hair, was at work on the job.

Her little eight-year-old girl was crouched on her father's lap, watching her mother. Every once in a while the little fingers would slide over the smooth and glossy pate which is her father's.

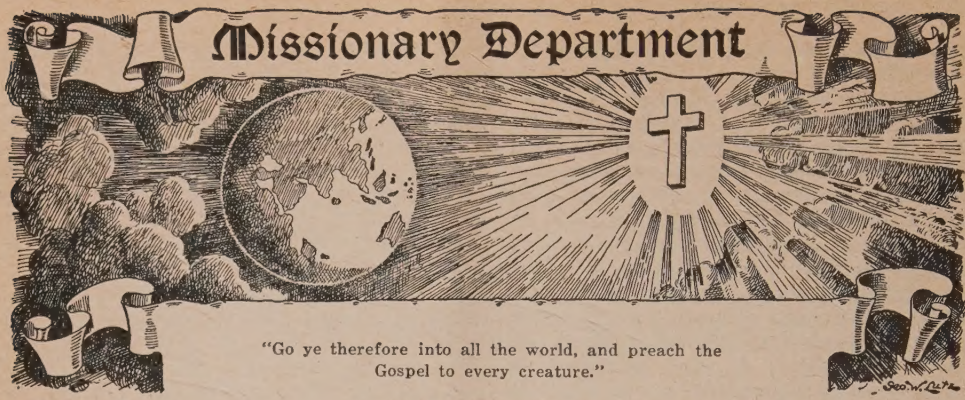
"No waves for you, father," remarked the little one, "you're all beach!"—*Public Service.*

—

BALLOON, WE SUPPOSE

Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."—*Selected.*

Missionary Department



"Go ye therefore into all the world, and preach the Gospel to every creature."

DEAR LUTHER LEAGUERS:

The Missionary Secretary wants to make this page for February a personal letter. That means to use personal pronouns all along.

As Luther Leaguers, may we never forget that our organization is not a separate, independent identity. Along with the other organizations for various ages it is one of the "school rooms" of the Church. We should always keep constantly in mind the whole campaign and that means the Kingdom—not our part alone.

During these months when we are studying China on the last Sunday evening in each month, I suggest that you make the decorations and atmosphere of your League meeting room just as "Chinesey" as possible. How about a reception Committee for the next meeting to meet the Leaguers at the door dressed in Chinese costumes? Find all the pictures of Chinese women you can and decorate the walls for the topic, "China's New Women." Make it a rule to read Dr. Roehner's page in *The Lutheran* and all the helps available from the *Woman's Work* for additional material for your topics. We are all studying the same missionary topics for this year, you know. Let's help each other. If the Women's Missionary Society has a specially interesting program, have them repeat part of it for you. Have some member of your program committee to attend each Women's Meeting. The Women will also welcome your assistance in their programs.

More and more congregations are publishing weekly bulletins. Hand to your pastor or the bulletin editor a short, crisp bit of announcement about your League program and determine that you with the Women's Missionary Society are going to focus the attention of your entire congregation on China for the first eight months of 1925.

Have you purchased the Mission Study Books for this year? These can all be secured by writing the Luther League of America, Muhlenberg Building, Philadelphia.. Lucius C. Porter's book "China's Challenge to Christianity" has six fine chapters. The second called "The Changing Environment" bears directly on our topic for February. You will find much valuable material in even a hasty reading of this general book on China. Mrs. Gamewell has written the story of the city of "Ming—Kwong," China, which means "City of Morning Light." It is well illustrated. The style is very simple with interesting historical references and appeals to all ages of young folks. Paul Hutchinson's "China's Real Revolution" is well done. This book is the real basis for at least three of our topics during the coming months. Each book costs fifty cents.

If you are a subscriber to the "Missionary Review of the World," or can borrow a copy of the December issue, turn to page 959 and read "The Results of Confucianism in China." Sometimes we wonder if our missionary gifts and prayers are really counting and are necessary. A friend of mine told me last week he saw no need in Christian missions because we are but trying to "transfer American culture to another country." You can get a real idea of the need and value of Christ in China in this article. The magazine costs twenty-five cents per copy from The Missionary Review Publishing Company, 156 Fifth Avenue, New York City. One short paragraph I quote, "The life of Confucius was a failure as he himself admitted. The conquering power of Christ's life, death and resurrection is slowly transferming the lives and thoughts of all mankind. True it is that Confucius by his teaching and his life has largely moulded the lives of his own countrymen but the effect has been to strike the nation with paralysis and bind it as in iron fetters."

Take this suggestion, if you will. The daily press and current magazines for some months have had lots of notes and articles on China. These will add wonderfully to making your League programs right up to date. Clip and cut. An active wide-awake

(*Continued on page* 13)

Life Service Department

"Wist ye not that I must be about my Father's business."

"MUTT AND JEFF"

You have heard of these two "far famed characters" have you not? You will also recall that one of diminutive Jeff's favorite expressions is, "For the love of Mike, Mutt be reasonable." While we are not attempting to give publicity either to Bud Fisher or his "characters," at times we are almost constrained to cry out with Jeff, "For the love of Mike, Mutt be reasonable."

To be candidly frank this is what we mean again to say. The Life Service Secretary is not a *full-time secretary* with private secretary and office force, as much as this might be desired and actually needed.

We are more than willing to try to answer any requests which we have not answered in our columns of the Life Service Department of the REVIEW but we can not rewrite dozens of letters, the substance of which has been fully covered in the REVIEW; neither can we supply the literature which we have repeatedly indicated is to be obtained elsewhere. The local Leagues if they desire the National League to supply them with literature other than that which is published by our various Boards, must supply the cash to prepare the same, and also make it possible to secure a secretary who can give full time to this work. Until that time the columns of the REVIEW must be given a better reading; the suggestions therein given more consideration and our plans more nearly brought in line with these suggestions.

Perhaps some Leagues have wondered why some of their requests for special literature, for Life Service Day, were not given prompt reply. This is the reason. Several dozen requests came about one week before December 28th, expecting us to get this material to them in such a brief impossible time, during the season of the year when every pastor is "swamped" with his own church work, hence no time then for "extras." Further, Life Service Day will be held this year on February 22nd and special literature will be obtainable in time for this date. Let's pull together.

February Twenty-second.

Put this date on your list of important ones and plan *now* to make it worth while. This is the Life Service Day set by the Luther League of America. It is more,—it is also the Day of Prayer for Colleges set by The Board of Education of the United Lutheran Church.

Your Secretary is at this writing in Harrisburg, Pa., where plans have been laid in cooperation with Dr. C. S. Bauslin and Secretary Hodges for uniting the Day of Prayer and Life Service Day on the above date. This will mean a great advance step for all concerned. It will mean greater efficiency through this cooperation and coordination as well as fewer Special Days in our congregations. It is a new venture and it is up to the State Presidents, State Life Service Secretaries to see that their State Leagues put the program across.

This is the plan.

I.—Organize all the young people of the congregation, whether Leaguers or not, into one big class and study one of the books on Life Work which this Department has suggested in past months or one of the two more recent ones, viz.: "Guide Posts to Life Work"—Wallace B. Fleming; "What Shall I Do With My Life?"—Harold I. Donnelly. This last one is one of the best, if not the best obtainable. (See table of contents in this same article.) Have your pastor or some one equally efficient teach this class. This will give every one a really worth while idea as to why he is given place in the world and you will be ready for the Special Day. The lessons periods should be eight or ten in number. Hold them once a week on Sunday evenings, or during the week or all during the two weeks preceding the 22nd. Let local conditions determine.

II.—Plan the Services for the 22nd with your Pastor and Church Council. The morning Service no doubt will be the Day of Prayer Service and the evening a service in charge of the League. This is to be a Pageant on Life Service; or an address on Life Service. Whatever the nature of the eve-

ning service make an appeal for decisions. Use the Decision Cards of the Luther League of America at the evening service and *return all signed cards to the office of the Life Service Secretary,* 11 Lynn Ave., Birch Lynn, Wheeling, W. Va. Here they will be classified and duplicates mailed to the various Boards. Do not fail to have *all* fill one or the other sides of these cards.

III.—Order all Pageants, posters and special literature from Dr. C. S. Bauslin, 213 Evangelical Building, Harrisburg, Pa. Decision cards may be had from his office or from this office.

—

A CHRISTIAN'S FINANCIAL CREED

I believe and will endeavor consistently to set on the belief that:

1. All that I have is held by me only in trust. It originally came from God and belongs to God as I do.

2. Money is not in itself "filthy lucre." It is stored-up power. It represents so much of myself that can be set at work in China or India or New York or Colorado.

3. God counts on the use of this money to do His work, to preach His gospel and to build His churches; to train His workers and to send them out; to teach, to heal and to save His children; to help establish His Kingdom of righteousness, love and peace.

4. A right use of my income is one of my first duties as a Christian. Until I do this my prayers will be empty. I am saying, "Lord, Lord," while I do not the will of my Father.

5. A definite proportion of my income should be set aside for the service of God in behalf of my fellow-men. This proportionate giving is an acknowledgment of God's sovereignty over all of my possessions. It also guards against selfishness. It is a business-like and Christian method. Giving by impulse and without system does not harmonize with the supreme importance of God's work.

6. At least one-tenth of my income should be used exclusively for God's work as my personal "income tax to God." As I am receiving far more from God than did the children of Israel or any former generation so I ought gladly to give more than one-tenth if I am able.

7. I desire to have partnership with God in my business and in His work in the world. I should invest God's money at least as carefully for Him as I do in my temporal business. I should keep strict account of God's funds and not trust to guesswork. I should study the needs of the world field and of the Church and its work so that I may give wisely. I should give my prayers and myself with the money entrusted to me as a good steward of Jesus Christ.

"WHAT SHALL I DO WITH MY LIFE?"

Harold I. Donnelly.

TABLE OF CONTENTS.

INTRODUCTION

The Purpose of the Course.
A Special Word to the Teacher.
Sources for Supplementary Material.

PART I.

What Shall Be My Life Purpose?

The Value of Life.
The Right Use of Life.
Elements Involved in the Right Use of Life.
How Shall I Determine the Right Life Purpose?
Life Purposes that Jesus Rejected.
Principles Governing Jesus' Choice—His Consciousness of God.
Jesus' Consciousness of Men.
Jesus' Consciousness of Self—The Son of God.
Jesus' Consciousness of Self—The Son of Man.
Jesus' Realization of a Mission.
The Life Purpose Jesus Accepted.
The One Great Need of Man.
Jesus the Answer to Man's Need.
What Shall Be My Life Purpose?

PART II.

What Shall Be My Life Work?

Choosing a Life Work.
Principles Underlying the Right Choice.
Principles Underlying the Right Choice (continued).
The Investigation of Occupations.
Agriculture.
Commercial Occupations.
Transportation.
The Mechanic Trades.
Manufacturing.
The Building Trades.
The Engineering Professions.
Law.
Journalism.
The Teaching Profession.
Medicine.
Social Service.
The Ministry.
Myself and My Life Work: What and Where?

PART III.

What Shall Be My Life Porgram?

My Life Program.
A Program for My Physical Life.
A Program for My Mental Life.
The Place of College in My Program.
A Program for My Social Life.
The Opportunities and Obligations of My Social Life.
A Program for My Spiritual Life.
A Program for My Time.
A Program for My Possessions.
My Life for Christ.

Methods

LIFE SERVICE

A good motto for a Life Service Department is "Let this mind be in you which was in Christ Jesus."

The most important gift you have is your life.

And you are the only one who can decide what will be done with it.

"What shall I do with my life?" the most important question for a young person to answer.

We must think of life not in terms of this world, but in terms of eternity.

The best way to decide our life plan is to decide as Jesus decided, "My will is to do the will of Him who sent me."

Parents should not decide one's life work. Life decisions should be personal decisions.

We must settle this for ourselves.

We should have joy in our chosen work.

The greatest joy in this world for every young person should be in doing the work of the Church.

We must get away from the thought that religion means long faces and no happiness.

We should be happy in our religion, and find the joy that comes from serving Him.

In taking up the question of Life Service the best ideal to study and copy is Jesus Christ.

There is need of young people today giving themselves to the work of the Church.

The world has been "shot to pieces" by the world war, and can never be put together again in the same way.

We are helping to make a new world.

Each one is born into the world for some purpose.

And we are put into this world at this chaotic time for some definite work.

It is our privilege to help in the adjustments taking place.

Some people are constructive, some are destructive.

The young people must help build up.

There are three attitudes which God has for His world—the creative attitude, the educational attitude, the reconstructive attitude.

God has created the world, we have little to do with that.

We have part in the educational needs of the world, for we must hold up high ideals.

And we are absolutely vital to the reconstruction of the world.

Jesus came to this earth with an educational and reconstructive program.

No one ever faced problems in a better way than Jesus.

The way He faced the problem of His own life service is an example for us.

Your decision to serve Christ does not mean something easy and light.

It is something big and worthwhile, something that counts.

Whether you are asked "to do things" in the church or not, resolve to make your life count for Christ.

Get Christ's point of view—"let this mind be in you which was in Christ Jesus"—and apply it to your life work.

The important thing is not what you will do in the Kingdom, what sphere you will fill—but how you will fill it—your spirit.

Every one has responsibilities toward living for the church, and consecrating at least part of ourselves to its furtherance.

Because we have not decided to be a minister, does not excuse us from all effort.

Our service is to be faithful in church and Sunday School, loyal to the League, in attendance at its meetings, taking our part.

Because we have not decided to become a deaconess, there is nothing to excuse us from holding our light high, and letting the faith within us shine forth.

The fact that we are not a missionary, does not excuse us from attending the missionary meeting of the League or the mission study class, nor exclude us from making missionary offerings.

We must have Christ's spirit.

We should not think, either, that we must wait until we have definitely entered some form of Life Service to serve the Lord.

Jesus lived thirty years before He was baptized, yet all those years He pleased and served His Heavenly Father—"this is my beloved Son, in whom I am well pleased."

Even back in the Temple at the age of twelve He was serving Him—"I must be about my Father's business."

(*Continued on page* 14)

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

HINTS FOR YOUR SOCIAL MEETING

The writer of this page is so often asked for a list of books dealing with social activities that perhaps a list of the same would not be amiss here.

For Missionary Socials.

Joy From Japan.—A book of jolly, original, accurately Japanese recreation programs, indispensable for Social Committees of Young People's Societies. Programs for large and small groups, programs for indoors and outdoors. Complete directions for every detail necessary to insure success. A little treasury of the cleverest Japanese folk tales. Missionary Committees will rejoice in the opportunity to supplement their Japan study courses with these delightful recreation programs. Price $1.00.

Chinese Ginger.—A book as spicy as its name. Gives practical plans for socials, picnics, games and stunts, also suggestions for posters, costumes, decorations and refreshments, all a la Chinese. Paper—50 cents.

Books of Games.

Phunology.—$1.75. Contains over a thousand games and entertainment plans, all classified for easy reference. The most practical and popular book on the market.

Games for School, Home, Church and Gymnasium.—Bancroft. $2.25. An old stand-by. Games for all occasions.

Icebreakers and the Icebreaker Herself.—Edna Geister. $1.35. Games, stunts, parties, clever ideas. Original plans and ideas for social gatherings of young people.

It Is to Laugh.—Edna Geister. Full of ideas for entertainments on a large scale. $1.25.

The Fun Book.—Edna Geister. Unique entertainments for all ages. Stunts and games for each month in the year. A new collection. Price $1.25.

A Handbook of Games and Programs.—LaPorte. $1.00 Social leadership, get acquainted games, active and quiet games, social programs for special occasions and outdoor activities.

Book of Games and Parties.—Wolcott. $2.00. A compilation of the hints published some time ago in the *Ladies' Home Journal* under the caption "The Minister's Social Helper."

For the 'Teen-Agers.

Good Times for Girls.—Mary Moxey. A book of wholesome recreation and fun, which every Intermediate leader should have. Price 60 cents.

A Year of Recreation.—Owen. Twelve socials, one for each month. 30 cents.

For the Juniors.

Let's Play.—Geister. A wealth of suggestions for meeting the children's question, "What shall we play next?" Gives 223 games and stunts. $1.25.

Ideas for Children's Parties.—Strouse. 60 cents. Complete plans for each month in the year.

Children's Parties for Sunday School and Home.—Fitch. 90 cents. Inexpensive and instructive socials, with designs for clever invitations given.

For Small Children.

Programs, Plays, Songs and Stories.—Walker. 75 cents. A unique book with suggestions and plans for work with the little folks up to six years.

Dramatization.

Dramatization and pageantry is a part of the social and recreation program, and the following books will be found helpful for this department:

Church Pageantry.—Miller. $1.25.

The Dramatization of Bible Stories.—Miller, $1.25.

Dramatized Missionary Stories.—Russell, $1.00.

Dramatized Bible Stories for Young People.—Russell. $1.00.

Bible Plays for Children.—Sable. $1.25.

Short Missionary Plays.—Applegarth. $1.00.

More Short Missionary Plays.—Applegarth. $1.00.

Shorter Bible Plays.—Benton. $1.25.

All of the books mentioned can be obtained from the United Lutheran Publication House,, 1228 Spruce Street, Philadelphia, Pa.

A "BOOK" SOCIAL.

Try a "Book" Meeting.

Have tables arranged with attractive displays of literature, time to examine same, a short program with several talks on how to use the literature, and refreshments served.

Have different tables devoted to the different groups of literature.

Have one with distinctive Young People's literature. On it have copies of the REVIEW, the Topics, and leaflets on Luther League work.

There should be another table with the books of the Reading Courses, Senior, Intermediate and Junior. One of the talks given might be on these books. Orders should be taken for the same, and subscriptions and renewals to the REVIEW and the *Topics* secured. The *Lutheran* should also be canvassed for.

Another table might be a missionary table, with missionary books, leaflets and the current study books.

Books from the Publication House, books of gifts, books of stories for children, church books, Bibles, etc., might be displayed on another table.

Have a Leaguer in charge of each table, and take orders for the books.

Bible Study Classes might be arranged using some of the books of the Reading Course, and Mission Study Classes on China, for Seniors, Intermediates and Juniors, should be planned. Endeavor to enroll each one present in one of these classes and arrange to have these books studied chapter by chapter an hour a week.

Plans for the building up of the library might be discussed.

All this will be quite informal, and several games might be arranged to keep "things moving."

Try this in your local League.

And a Book Meeting for the combined Leagues of your District will be highly profitable in getting the literature of the Church before our young people in an interesting way.

BOOK CONTESTS FOR INTERMEDIATES.

Arrange contests for the Intermediates. Use the books of the Intermediate Reading Course, give out a selected list of questions on each book (same can be secured from the office), have the Intermediates read these books and offer some reward for the best set of answers for each book.

Have a Poster Contest, asking the Intermediates to make a poster illustrating any of the books, giving some recognition for the best. Use these afterward in the library.

"STORY HOURS" FOR THE JUNIORS.

Do not forget from time to time to arrange a series of "story hours" for the children of the church. Have an afternoon of good story-telling.

MISSIONARY DEPARTMENT

(*Continued from page* 8)

program committee can find lots of material from the daily newspapers and the best monthly magazines. Put something in your program that actually happened the same week.

This note may help you, too. "China is as large as the United States, Alaska and Mexico, with a population of 441,000,000. It is the oldest and greatest non-Christian civilization the world has ever developed, its history covering more than 4200 years. The Chinese have exerted a wider influence than any other pagan people. Although the mass of the people are illiterate education has always been the most coveted of all possessions. They have a written language of 40,000 characters which only about one person in twenty can read or write."

This closing request. Let's make this page in THE REVIEW just as personal and practical as possible. Won't you send the Missionary Secretary samples of printed programs or invitations you have used; special and successful meetings you have held; missionary objects that appeal to your Leaguers—anything that will help somebody else. Quite a number of Leagues and Leaguers have been doing this. Will you?

Feeling sure you will delight in giving others the advantage of your success, I am, as Clarence Dittmer would say,

"Appreciatively yours,"

OSCAR F. BLACKWEDER.

ONLY ONE LINE

A bather got out beyond her depth, and her screams soon brought to the rescue the boatman whose business it was to save anyone in difficulties. A few strokes carried him to the spot and he reached out a muscular arm to grip the poor girl, who was just about to sink. At this moment her frantic struggles dislodged her bathing cap, which soon floated away, carrying with it, what was more precious, her wig.

"Oh, save my hair," she cried. "Save my hair!"

"Madam," replied the gallant rescuer, hauling her into the boat, "I am only a life saver, not a hair restorer."

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

When you opened this copy of the REVIEW, doubtless the first thing which attracted your attention was the Official Call for the Milwaukee Convention.

We are hoping that this convention will be "the best ever." Everything is being done to make it so. There is a local committee at work in Milwaukee, headed by Mr. Ray D. Kaestner; our own Executive Committee has adopted a fine program and all we need is a hearty response on the part of our leaguers.

Our Western constituency have long wanted a convention in their territory, so we shall expect a large attendance of Westerners and we trust that our Eastern and Southern constituents will turn out loyally as usual.

In a future issue of the REVIEW more details concerning the convention will be given. This REVIEW goes to press before the meeting of the Executive Committee on January 27, hence its actions must wait for the March issue.

We closed the year with all of our units paid up in dues but five, Maryland, Pacific Northwest, Pennsylvania, Kansas and Wisconsin. Had these paid we would have closed the year with a balance rather than a deficit.

Iowa, Indiana and New York have paid instalments on their 1925 dues. Can we not all pay up by the Milwaukee convention? We can if the local leagues send on their dues to the state treasurers. Reader, appoint yourself a committee of one to see that your League does.

Bills, statistic blanks and stickers advertising the Milwaukee Convention have been sent to all state statisticians. If you have not received yours, ask for them.

There came to the office an inquiry concerning one of the books in the Senior Reading Course—"Adventures in Friendship." The theme of the Topics for the year is "The Friendliness of Jesus," so we determined to include in our reading course this delightful book by David Grayson.

By action of the Executive Committee we observe our Life Service Program this year in cooperation with the Board of Education and its Day of Prayer for Colleges on February 22. Note the Life Service and the Methods Departments in this REVIEW. Be sure to put on the program. We are greatly encouraged with the success of our Life Service Department.

League-ally yours,

HARRY HODGES.

—❧—

LIFE SERVICE

(*Continued from page* 11)

Our work is to definitely serve Him all the time.

And we must do it because we delight to do it. "I delight to do Thy will."

This is the first point to settle before we make life decisions—the fact that we are going to delight to do the Lord's work—that there is joy in it.

Next, we must get a world vision.

The narrow monastic life of the Romanists is all wrong.

Jesus Christ loved folks, He loved to mingle with them, their joys and sorrows were His.

There must be no snobbishness, no clannishness, no Pharasaical spirit.

We must first have love to God, and then love for man.

Jesus was not caring particularly about the physical, or financial or temporal conditions of people—all He cared for was their spiritual state.

In our Life Service decisions, we must debate on how we can help folks spiritually.

Last, we must take Jesus with us in our Life Work.

The world is morally wrong, hopeless and morally helpless without Him.

Jesus had a sense of His own personality.

He knew His power.

So we must have a sense of our own power—and this power only comes from Him—we must have Jesus' spirit.

—❧—

SHE DIDN'T DIE

Mrs. Naggly: "I suppose if I were to die to-morrow you'd marry some other woman immediately!"

Mr. Naggly: "Not right away. I'd take a rest first."

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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RELIGION AND HUMOR

Gail Hamilton defined a Christian as a cheerful person to live with. As between a jovial sinner and a grouchy saint, it is not difficult to choose. If one-half of religion is loving your neighbor as yourself, then humor has a distinct and beneficent function. Its play is softening down asperity, rounding rough points of contact and promoting the joy of life.

We confess to a serious purpose in life and the more profound our sense of duty the more we need to keep fit. Here in America especially where the nervous tension of our life is so great, humor is a means of relaxation, a safety valve.

Lincoln had a genuine sense of humor. He felt deeply his task and saw clearly what was required of him, but he found refuge and recuperation from the tragedies of the war and his appalling responsibilities in playful and humorous episodes. He never trifled with serious things, but he not only lightened his own tasks but made humor serve as a vehicle to focus and enforce many a pointed truth.

Our humorists have a mission which is discovered to be increasingly valuable. Marshall Wilder, hunchback and cripple, began one of his lectures by saying: "I live on the sunny side of the street; shady people on the other." He saw first the value of his mission when as a boy in a hospital he began to tell stories and read humorous selections to lighten the pain of his fellow patients.

How much we owe to the men who brighten up the corners of life, help us to see the incongruous, shatter our content with shallowness, our toying with the fringe of culture, our boast of mental bric-a-brac, and help us to enjoy the felicities of common, everyday life!

ARE YOU DISCOURAGED?

When Abraham Lincoln was a young man he ran for the legislature in Illinois, and was badly swamped. He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

He became a candidate for the U. S. Senate, and was badly defeated.

Entering politics again, he ran for Congress, and was badly defeated.

He then tried to get an appointment to the U. S. Land office, but failed.

In 1856 he became a candidate for the vice-presidency, and was again defeated.

In 1858 he was defeated by Douglas.

One failure after another—bad failures—great setbacks: In the face of all this he eventually became one of the country's greatest men, if not the greatest.

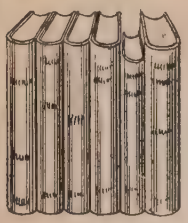
When you think of a series of setbacks like this, doesn't it make you feel kind of small to become discouraged just because you think you are having a hard time in life?

"TODAY WE MOURN"

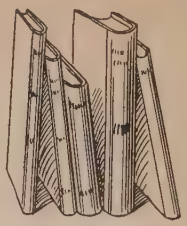
After 300 years a monument has been erected at Frankenburg, Upper Austria, as a memorial to the martyrs of the "Frankenburg Dice Throwing" which was the cause of the Upper Austrian War.

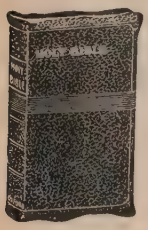
A Catholic priest was to be installed at Frankenburg and the Governor, Count Adam Herberstoff, arranged a typical "Roman Holiday" where Lutherans, because of their faith, were put to death. Thirty-six Lutheran citizens and peasants were gathered under a large lime tree where they threw dice for "deuce" for their lives. The losers were hung on the lime tree and from the church towers of the surrounding parishes, in the fond hope that the martyrdom of these people would bring back the Lutheran population to the Catholic Church.

Early in 1925 the solemn ceremony will take place, unveiling and dedicating this monument for the blood witnesses of the faith. Prof. Ernst Liebermann, of Munich, designed the statue.



Educational Department





DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❦—

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

THE OLD TESTAMENT IN STORY

Sunday, February 1.—Abrahamic Covenant Confirmed in Isaac.—Gen. 26:1-16.

Monday, February 2.—Isaac the Welldigger.—Gen. 26:17-35.

Tuesday, February 3.—The Stolen Blessing.—Gen. 27:1-33.

Wednesday, February 4.—Esau's Remorse.—Gen. 27:34-46.

Thursday, February 5.—Jacob at Bethel.—Gen. 28:1-22.

Friday, February 6.—Jacob at Hardan.—Gen. 29:1-35.

Saturday, February 7.—Jacob's Hire.—Gen. 30:25-43.

Sunday, February 8.—Jacob's Plan for Departure.—Gen. 31:1-13.

Monday, February 9.—Jacob's Flight.—Gen. 31:14-55.

Tuesday, February 10.—Jacob Becomes Israel.—Gen. 32:1-32.

Wednesday, February 11.—Jacob Meets Esau.—Gen. 33:1-20.

Thursday, February 12.—Jacob at Bethel.—Gen. 35:1-21, 27-29

Friday, February 13.—Joseph the Beloved Son Sold.—Gen. 37:1-36.

Saturday, February 14.—Joseph Tested by Adversity.—Gen. 39:1-40:23.

Sunday, February 15.—The Dream of Pharaoh.—Gen. 41:1-57.

Monday, February 16.—Joseph's Brethren Come to Buy Corn.—Gen. 42:1-38.

Tuesday, February 17.—Joseph's Brethren Make Second Trip to Egypt.—Gen. 43:1-44: 34.

Wednesday, February 18.—Joseph Reveals Himself to His Brethren.—Gen. 45:1-28.

Thursday, February 19.—Jacob's Journey to Egypt.—Gen. 46:1-5, 27-34.

Friday, February 20.—Jacob in Egypt.—Gen. 47:1-26.

Saturday, February 21.—The Last Days of Jacob.—Gen. 47:27-48:22.

Sunday, February 22.—Death of Jacob and Joseph.—Gen. 50:1-26.

Monday, February 23.—Moses and His Brethren in Egypt.—Ex. 2:1-20.

Tuesday, February 24.—Moses in Midian.—Ex. 2:21-4:18.

Wednesday, February 25.—Moses Back in Egypt.—Ex. 4:19-5:23.

Thursday, February 26.—God's Answer to Moses.—Ex. 6:1-13, 7:1-9.

Friday, February 27.—The Contest With Pharaoh.—Ex. 7:10-9:35.

Saturday, February 28.—The Contest With Pharoah, continued.—Ex. 10:1-11:10.

SENIOR READING COURSE.

China's Real Revolution.—Hutchinson	$ .75
Adventures in Brotherhood.—Giles	.75
Our Church.—(U. L. C.)	1.00
The Lie of the Age.—Scheeler	.75
Guide Posts to Life Work.—Fleming	.50
The Christian and His Money Problem.—Wilson	1.50
Adventures in Friendship.—Grayson	.75

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TOPICS

March 1, 1925.

FIRST SUNDAY IN LENT.

THE COST OF FRIENDLINESS

John 15:13, 14; 1 Sam. 20:1-4, 16-42.

DAILY BIBLE READINGS.

Mon.—Luke 11:5-8.	Thurs.—Luke 7:34.
Tues.—Luke 10:30-37.	Fri.—Job 19:13-21.
Wed.—Luke 10:38-42.	Sat.—James 4:4-17.

HINTS FOR LEADERS.

A Program.

Hymn—All Hail the Power of Jesus' Name.
Opening Service of Vespers—Through the Gloria Patri.
Scripture Lesson—1 Sam. 20:1-4, 16-42.
Prayer—By Leader.
Hymn—Jesus, Truest Friend, Unite.
Talks—(4 minutes each.)
The Comradeship of Ruth and Naomi.
The Fellowship of Abraham and Lot.
Piano or Organ Solo.
Talks—(4 minutes each.)
The Companionship of Paul and Silas.
The Friendship of Jesus and John.
Hymn—There's a Friend for Little Children.
Offering—(Organ or piano played softly.)
Roll Call.
Lord's Prayer.
Benediction—By Pastor.

TOPIC.

The friendship of David and Jonathan is one of the most remarkable in the history of the world. The strength of that relationship which existed between those two young men is found in the expression, "And Jonathan loved him as his own soul."—(1 Sam. 18:1.) When the test came Saul's son was as good as his word. He measured up to the supreme test of true friendship.

Girls pass every day locked arm in arm. Boys group in places and pledge their allegiance to certain gangs. Women come together in organizations and express companionship by their presence. Men meet in business and clubs and live a comradeship for a time. But most of these friendships have never been tested. Time has been good to most of them and they are merely drifting into companionships that outwardly appeal to them.

Very few people ever try to choose friends for their character and spirituality. Not many would "go through fire" for those they call their friends. They are comrades because they have not been asked to deny themselves of anything in order to enjoy presence and possessions.

Jonathan knew that the advancement in the kingdom of Israel of David meant the lessening of his power and glory. The son of Saul was heir to the throne but he knew that David had been chosen in his stead. With all this facing him he loved the son of Jesse as his own life. His attachment for David cost him his kingdom. The spirit of Jonathan truly gives a living picture of Christ's teaching, "Greater love hath no man than this, that a man lay down his life for a friend."—(John 15:13.)

That which costs nothing is not appreciated. The greatest joy comes to the one that achieves something. Friendship is of the same making. Passing acquaintances help to pass the time and assist one on his life's journey. But the man that knows your faults, shares your hardships, or gives of himself and his possessions for your welfare is truly your friend. Sacrifice means nothing for the one who cares.

There have been very few great friendships in the world. Individuals have not been willing to pay the cost. Often an offered friendship is scorned. That which makes the intimacy of Jonathan and David so wonderful is that David responded to the love and offered comradeship in the same spirit that it was presented.

Nobler lives will engender finer characters; greater characters will create new fellowships; and Christian fellowships will ripen into glorious friendships. This can not take place until a comradeship is developed with the Saviour who calls all mankind His friends. The world is looking toward a new day. That day will be the era of friendliness for all will be willing at that time to pay the cost.

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March 8, 1925.

SECOND SUNDAY IN LENT.

THE MASTER'S METHOD OF WINNING FOLLOWERS

John 1:35-51.

DAILY BIBLE READINGS.

Mon.—Luke 19:1-10.	Thurs.—Matt. 11:28-30.
Tues.—John 3:1-16.	Fri.—Rev. 3:20-22.
Wed.—John 4:1-26.	Sat.—16:21-28.

HINTS FOR LEADERS

The story of the lives of several of the Apostles will be appropriate for this program. These can be gotten from, "The Lives of the Apostles," by Schreiber.

"The Call of the Apostle Paul," can be de-

veloped as an effective talk or address. Any phase of Paul's life in its relationship with Christ can be made a part of this devotional service.

Subject for discussion: What constitutes a call in the service of Christ?

Missionary hymns will be appropriate for this program.

Plan a Rally Ray service. Insist that all the members be present. Ask as many as can to bring visitors. Be sure to plan this far enough ahead so that a good program can be prepared and that due notice can be given.

Topic

Most of the disciples had heard John the Baptist preach. Some of them had been baptized by him and were his followers. John had prepared the way for the coming of the Saviour. The hearts of the men Christ chose to carry on His great work in the world had been set on fire with the new hope. All the people that came to hear the Forerunner were discussing the possibilities of the Lord's coming.

The followers of John had learned from him that he was expecting One that was greater than he. The time came when that One was present to be baptized. John recognized Him, and he pointed out the "Lamb of God that taketh away the sins of the world" to several of his disciples. These men were at once attracted by the Saviour, but it was some time after this that the Christ summoned them to sit at His feet and learn of the glories of His kingdom.

The operations of the Kingdom which Jesus came to establish were hardly begun in visible form when He called unto Himself the twelve. They knew little about the man of Nazareth that summoned them to follow Him. But the personality of the Son of God, His vision of a new world, and the power of His influence which was growing rapidly caused them to follow without questioning.

Jesus' personality was commanding. It was not necessary for the Christ to persuade the twelve into becoming His disciples. The example of Nathaniel reveals this plainly. Phillip had been drawn to the Christ. He went in search of his friend Nathaniel. When Nathaniel was approached concerning the Messiah he doubted. Phillip's answer was "Come and see." When he came he saw and believed. The same spirit can be exemplified in the lives of the disciples as they win followers to the cause of Christ.

The Saviour had a vision of a new world. The hearts of these men were sore and tired because of the oppression of the foreign yoke. They were anxious about the new kingdom which Christ came to establish.

Their very souls were greatly stirred knowing that they would have a part in that new realm. They did not know until some time after that the kingdom was not the temporal one which they had in mind. They learned that it was a better and nobler kingdom.

The popularity of Christ grew rapidly at first. The people were coming to hear His message in great numbers. Although the disciples may have been drawn to the Saviour by that flood of popularity yet they had seen and heard enough of Him to remain faithful to Him until the end.

The Lord loved, and through that love He drew the twelve to Him, and today that same love is winning followers for the Christ.

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March 15, 1925.

Third Sunday in Lent.

PREPARATION FOR WINNING OTHERS TO CHRIST

Matt. 4:18-20; Acts 1:14; 2:1-4.

Daily Bible Readings.

Mon.—Mark 3:13-14.
Tues.—Gal. 1:11-24.
Wed.—2 Peter 1:16-21.
Thurs.—1 John 1:1-4.
Fri.—2 Tim. 1:6-9.
Sat.—Luke 1:1-4.

Hints for Leaders.

We wonder sometimes why our programs are so poorly rendered. We are often surprised that some of our friends come only once with us to the League Meetings. It is time we should solve this problem. Lack of preparation in program making is one of the greatest faults of the League. A program that is worthwhile will take much thought and effort in its preparation. You can not expect to attract alert young men and women to lifeless programs that have had little planning.

Have some one outline what he considers a successful way to prepare for winning others for Christ. Choose one who will not be offended if the members criticize the plan he presents. Have the plan placed on a blackboard or large cardboard and discuss the plan thoroughly.

Plan the following meeting to be a result of carrying out the suggestions made. The suggested outline will be no good unless put to work. The next topic is a continuation of the same thought.

Topic.

We are in the habit of preparing for everything else in the world except our religious life and that of our neighbors. We have the habit of making extensive plans for our everyday work. We know it would not be successful unless we spent much time and effort before we attempted the undertaking. It is the purpose of the practical turn in religion to get the Church people to realize that the same is necessary for the success of the Church and its organizations.

The early disciples were prepared for three years before the Saviour sent them out without His guiding hand. They were constantly under His care and training the greater part of His ministry. His personality was a guiding star for them even after He had gone. Their power rested in the fulfillment of what He had taught them concerning the great work that was before them.

The influence of those years with the Saviour was not sufficient. The disciples needed the outpouring of the Holy Spirit. He led them into pathways that called for much planning. Their work consisted in clearing up many details. The guidance of the Spirit often caused them to fall back upon the same plans that had been used by the Saviour. Christ had designated the fields that ought to be covered first. Their success depended as to how well they followed in the footsteps of their master. One phase of preparation that stands out above all others in the life of the Saviour and His disciples is prayer. Christ did not undertake any great task until His plans had been tested at the eternal throne of God. The Apostles felt the need of that habit as they went about preaching and teaching the wonderful truths of God.

All great men in the past have been given to the habit of prayer. Not only religious men but also men in the financial, political and commercial world have been given to seek advice and courage from the throne of God.

The all important task of the Christian Church is to spread the good news to all people. This includes the giving of time, funds and selves for the cause. If this is the goal of the Church then it is time that its members make the proper preparation for carrying out the great task.

The League is the place to begin this development. The preparation for all its phases of activities should be thoroughly outlined and planned. God's blessings will be upon the workers of the League if they will use the plan He established, which is, beginning every effort and endeavor with the one essential—prayer.

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March 22, 1925.

FOURTH SUNDAY IN LENT.

WHAT CAN WE DO TO WIN OTHERS TO CHRIST?

1 Pet. 3:8-16.

DAILY BIBLE READINGS.

Mon.—John 1:40-42.
Tues.—1 John 5:14-21.
Wed.—Matt. 10:7-42.
Thurs.—2 Cor. 9:19-23.
Fri.—1 Cor. 9:19-23.
Sat.—Acts 17:1-4; 10-12, 16-34.

HINTS FOR LEADERS.

Plan this program as an Inner Mission theme. Discuss such phases of Inner Mission work as, The Orphan Home, Seamen's Homes, Hospitals, etc. A discussion of the work of the State and Church Home finding societies for Children would be interesting.

Use familiar missionary hymns. Select those that relate to active home work. Call attention to the thoughts in the hymns before they are sung.

Have some one give the points in favor of the deaconess work and another develop the possibilities of Parish Workers.

The Lutheran Young Folks has had a number of stories this year that will be appropriate for this program. Insist that the members tell the stories and not read them.

TOPIC.

It ought to be the most natural thing for one who has confessed Christ to go out and bring others to Him. We speak of the gospel as good tidings. We sing about what it has meant to us. We believe that the message of the Saviour is for the entire world and that the nations of the earth will not live in peace until they have all accepted Christ. Therefore we ought not to have to ask the question, "Must I tell others?" If we have good news the first impulse is to tell it to a friend or loved one. Often it seems that the gospel of Christ is not especially good news to us for we are not inclined to want to carry it to others. And there are some confessing Christians who do not "believe" in missions.

There are three ways in which we can help win others to Christ. These ways are by using our thoughts, words and deeds for the Master. Let the world know that we are followers of Him. We may not be able to use all, however, there is at least one that can be used for no one is denied all of them.

Thoughts.

The one who thinks a great deal about the Christ and what He has meant to him in this world will naturally have the effects of those thoughts on his face. If one is interested in the affairs of the Kingdom of God then prayers will silently ascend to the eternal throne in behalf of the success of the Christian Church. The workers and the cause will be the burden of many petitions.

Those who think right thoughts will always express the love of God in more than one way. If one is in the habit of thinking good of neighbors and friends the same spirit will be reflected back.

Words.

Words are the expression of formulated thoughts. One mind communicates with another by means of a language. The individual continually lets himself be known by his words and feelings. The lips publish the good tidings in kind words and declare the worthwhile things in the lives of all they

meet. "A soft answer turneth away wrath." Those of us who are so gifted are doing much to win others for Christ.

Deeds.

We are not all permitted to do what we would like best for Christ. Some have hearts for the mission cause and their prayers ascend continually for that work and its success. But you are never permitted to fulfill the desire because of health, age, etc. Your good deeds done for the sick and helpless and your prayers are not overlooked by God. Often the little unnoticed acts of kindness have called many lives from emptiness into ones of fullness for God.

Those who are doing most in the service of God's kingdom are not forgotten for God Himself takes the record. Therefore let us bring our thoughts, words and deeds under the supervision of the Saviour and let them work for Him and His cause in whatever place and time He chooses.

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March 29, 1925.

FIFTH SUNDAY IN LENT.

"CHINA'S NEW WOMEN"

DAILY BIBLE READINGS.

Mon.—Gal. 3:21-28.
Tues.—Col. 3:10-15.
Wed.—Epr. 4:1-13.
Thurs.—Matt. 5:43-48.
Fri.—Luke 10:30-37.
Sat.—Matt. 18:11-14.

SOME SUGGESTIONS.

1. Hunt for pictures of Chinese women and hang around meeting room.

2. Locate on a map of China:
The Yellow River, "China's Sorrow"
Peking, The Capital City
Canton, "The Southern Capital"
Shanghai, The Chief Seaport
Formosa, The Place of Great Floods
Shansi, The Most Progressive Province
Shantung, The Location of Our Mission Work.

3. Make invitations to this meeting in the shape of a Chinese Woman's head.

4. Tell the life story of the world famous Empress Dowager. You can find it in any good encyclopaedia.

SOME SENTENCES.

An old Chinese proverb is: "A woman without talent is virtuous."

Of the 1628 volumes in the Chinese Biographical Dictionary, 376 deal with the lives of illustrious women.

All government schools are now open on equal terms to women and men.

The courses offered women are substantially those followed in the schools and colleges of America. There are about two hundred Chinese girls at present studying in the schools of America.

SOME SUFFERINGS.

A nation can be judged by its attitude towards its women. A religion can be tested by the standard of life it inspires for women. We have a perfect right to judge China and her outstanding religions by the position of her women. Judged by this standard, what are the facts? "Confucius and Confucianism are chargeable with an almost total disregard for women. Although it is true that both parents were and are reverenced in life, mourned when dead, and to a certain extent feared after death, yet Confucianism is chargeable with ignoring women and girls and leaving them in their ignorance an easy prey to superstitious practices and cruel customs. Girls when born into the family are looked on with little favor. They are not sent to school or allowed to read and write. The condition of women and girls in general is such that the murder of girl babies is common and suicide is one of the most frequent crimes. The women and girls are the stronghold of idolatry, and until they are enlightened Christianity can make small progress in the Kingdom of China."

SOME SUCCESSES.

The new type of Chinese woman is an eager student. A good sign of the independent spirit of the Chinese women students is found in the group of twenty who went to Japan in 1923 to compete in the far eastern tennis championships. While 80 per cent of the thousands of employees in the cotton and silk mills are women and children and while 35 per cent of all laborers in the entire country are women, the new Chinese woman is entering many lines of industry as a leader. Professionally, teaching, nursing and medicine most appeal. It was in Christian religious work that the woman of China first found her real opportunity for active freedom. The old fashioned Bible woman with her cheap clothes, her lack of education, and her limited outlook, may not have seemed to some a romantic figure, but she was the pioneer in whose footsteps walk all the emancipated women of modern China. The hope of China's new women lies in Christ and America.

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A SCRIPTURAL LESSON

One of Simeon Ford's latest stories is about a Pennsylvania Sunday School. A young lady with philanthropic motives was teaching a dozen or two little ones in the mining district.

"Now, where did I tell you the Saviour was born?" she asked one morning.

"Allentown!" shrieked a grimy twelve-year-old.

"Why, what do you mean, Johnnie? I told you He was born at Bethlehem."

"Well," replied Johnnie, "I knowed 'twuz some place on de Lehigh Valley Railroad."

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN"

THE INTERMEDIATE READING COURSE

Torch-Bearers in China.—Matthews	$ .75
Land of All Nations.—Seebach	.75
What Shall I Do With My Life?.—Donnelly	1.50
Little Journeys in His Kingdom.—Wendall	.50
The Master.—Johnston	1.25
The Eagle of the Wilderness.—Seebach	1.00

INTERMEDIATE BOOK CONTEST

Last year we conducted a Book Contest on the books of the Intermediate Reading Course. This consisted of the writing of an essay on one of the books of the Course. A similar contest is ready this year. A book, suitably engraved, will be awarded to the Intermediate who sends in the best essay on any book of the Course.

To help in this Contest a series of questions has been arranged, on each book. Every Intermediate who reads the entire series and who answers these questions satisfactorily will be awarded an Intermediate Reading Course Certificate. And to the writer of the best set of answers to these queries another book will be awarded.

The questions can be secured from the office, 707 Muhlenberg Building, Philadelphia, and the following rules govern both contests:

1. No one but duly accredited members of Intermediate Luther Leagues may enter the contests.

2. All answers must be in the hands of the Intermediate Chairman, the Rev. C. M. Teufel, 217 34th St., Newport News, Va., before May 1, Announcement of the winners will be made in the July REVIEW.

3. All answers to questions or all essays must be written on one side of the paper only, and on a separate slip is to be attached the writer's name and address and the name of the Intermediate League of which he is a member.

Let us have a large number of Intermediates competing in these contests. The books are listed at the head of the Department.

TOPICS

March 1, 1925.

FACING JERUSALEM—ANNOUNCEMENT OF THE SUFFERINGS

Matt. 16:21, 20:17, 18; Luke 23:1-25.

Mrs. A. F. Keller.

Divide this topic between two people. The leader will introduce the topic and form the connecting link between the two speakers. Assign the parts for the speakers at least a week in advance.

Leader's Introduction.—Jesus and His disciples were approaching the Holy City of Jerusalem. It was an exciting time for all concerned. Let us try to imagine what was in the minds of the disciples as they approached the city. Call on someone at this point to read Matt. 16:13-20. Perhaps they often debated among themselves the very questions which were raised at the Transfiguration. They had been following Christ for many months. Strange things had happened. Many things which they could not fully understand. They had often heard men asking "Who is this?" They had perhaps asked it themselves. Even so, they must have been astonished when Jesus said, "Whom do men say that I am?" Call on the First Speaker.

First Speaker.—Base your talk on Matt. 16:21. Read the verse aloud. Use any of the following thoughts which may be helpful.

1. Jesus at first concealed His identity. He never announced that He was the Messiah.

2. Note the words—"from this time forth." What had gone before? (See Chapter headings. See verses 13-20 in same Chapter for what had immediately preceded.) Now the time had come for these men who had been following to make a decision for Christ. It had been easy when there was no danger. But now when Jesus says, "and suffer many things from the chief priests, scribes," etc., what are the men going to do? Read aloud Peter's answer—verse 22. This expresses the disciples' thought exactly. Then why did they leave him? They were ready to accept Jesus whom they loved and had followed for their Messiah. But, their conception of the Mes-

siah was wrong. They had no room in their minds for a Messiah who should suffer and die. A dying Messiah did not fit in with their hopes of a Kingdom.

The disciples were disturbed and troubled about the very mention of death and suffering. But they quickly banished these thoughts from their minds and placed their hopes on a material kingdom with Christ as Head. And so thinking of the glory that would be theirs they turned with Christ and faced Jerusalem.

Leader.—The leader will then introduce the second speaker—mentioning that the first told the account according to St. Matt. and ask the second to begin with the account in Luke 18:31-33.

Second Speaker.—The last speaker told us the account according to Matt. I will read to you St. Luke's. Read 18th chapter, verses 31-33. Turn again to the 24th verse of Matt. 16. Jesus tells us plainly that if we are to be His we must be willing to deny ourselves and bear our cross. He has told Peter that those things which are to happen are "God's things," not "things of men." Twenty-second verse of Matt. 16. This suffering, He would have them know was God's way of the Kingdom. Christ prayed if it were possible let this cup pass, but He was willing to "drink the cup" and leave the rest to God. Jesus knew it was enough for Him to do the *Will* of *God.* This we should also learn and be willing to lose ourselves for Christ and His kingdom.

The leader may conclude the meeting reading verse 31 (all things mentioned by the Prophets). Look up and explain this reference—Isa. 53.

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March 8, 1925.

FACING JERUSALEM—MEETING THE OPPOSITION OF ENEMIES

Matt. 27:26-28; John 18:1-14; Luke 23:1-25.

Mrs. A. F. Keller.

This topic can best be handled by four persons and the Leader.

Leader's Introduction.—Jesus and His band went on toward Jerusalem. In the last meeting we considered what was in the hearts and minds of the disciples as they followed their Master. They had been told that Jesus was to suffer at the hands of His enemies in Jerusalem.

Unless it be love, there is nothing that so cements people together as hatred. These factions were now one in opposing their common enemy. We find Jesus opposed by four different parties—the Pharisees, the Sadducees, Pilate and Judas. We have asked four different people to portray the scenes of these enemies. Call on the first speaker.

First Speaker.—Jesus opposed by Pharisees, Matt. 22:15-22. Mention any incidents you may find concerning Jesus' dealings with the Pharisees. Tell what you know of the Pharisees, their religious customs, etc. (See any encyclopedia.)

"The Pharisees are examples of that strange condition that often arises in religious life when true values are hopelessly confused. Here were men so externally religious that under no conditions would they involve themselves in ceremonial defilement by coming into the presence of the Roman Court: and yet at the same moment they had murder in their hearts. To send Jesus to the cross seemed to them to be doing the will of God. To touch something that had been declared unclean seemed an unpardonable sin.

"This is the mischief of formalism and bigotry in religion. But it is easy at this safe distance to censure the Pharisee, but we are never free from the danger of bigotry and externalism in our own life."—*Meeting the Master.*—Davis.

Second Speaker.—Jesus opposed by the Sadducees.—Matt. 22:23-33. This section reveals a common method employed by the enemies of the word. They know the truth, but are "smart" perverters of it. They "will not" believe. Like the clever people who present supposed contradictions in the word of God. Such statements are almost always only half statements of the truth. They misquote and mis-state the Word. Therefore, Jesus says (vs. 29), "Ye do err, not knowing the Scriptures." Above all things they approach the word of revelation with unsympathetic hearts and minds. They are hostile. The power they wield is the power of Satan.

When we read or hear remarks such as the Sadducees put to Christ let us resolve never to believe them, but rather, "Search the Scriptures"

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March 15, 1925.

FACING JERUSALEM—THE FAILURES OF FRIENDS

Luke 22:24, 31-32, 54-62; Matt. 14:50; Luke 22:45, 1-6; John 18:10-11.

Mrs. A. F. Keller.

Leader's Introduction.—Last week we discussed Jesus in Jerusalem opposed by His enemies. It saddened our hearts to think of Our Saviour, innocent and sinless and opposed by these jealous and wicked people; but our hearts are more heavy tonight when we think of Jesus deserted by His friends. We all learn early to lean on our friends, and we are often carried through hard trials by our friends.

Christ in his darkest hour must stand alone. He must go out like a criminal, "numbered with the transgressors." The

horror of the tribulation must be his alone. The agony of Christ that night in the Garden is stamped on all the gospel records. Jesus "and His sweat was as blood" alone—His disciples asleep.

And alone again on that Good Friday. Jesus was in the hands of the Roman officers, no help could reach Him. So the group of distant friends stood afar off. Love would draw them toward their Master. Sorrow would drive them back when they beheld His agony.

The group in the distance around the cross stands for that great circle of "His acquaintance" who follow a master whom they do not quite understand and want to be counted for a cause that they hardly quite care openly to champion. They are in every church, school and community.

Some one has said "Friendship is a pleasure yacht." You cannot carry worries and cares. Friendship will not endure if so weighed down. Do you believe this? Give some examples of real lasting Friendship.

Call on members to tell stories of Biblical Friendships. David and Jonathan—1 Sam. 19. Did this friendship stand the test of trial? Was either willing to sacrifice for the other.

Ruth and Naomi. Wasn't that real friendship which was given to give up her surroundings and remain with the other?

James 2:23—Abraham is called the "Friend of God." Can anything greater be said of anyone?

Conclude by having various people tell how the league can be a friend to someone. Also, how the leaguers can be friends. Can one person be a friend? Doesn't it mean to go half way?

How can we be a friend to the stranger within our gate? Does it take courage to be a friend?

Third Speaker.—Jesus opposed by Pilate. Luke 23:1-25. Tell who Pilate was. Was he interested in this case personally?

Pilate was the representative of the greatest political power of history standing face to face with the greatest spiritual Master of the time. One backed by Rome; the other is alone, forsaken by even his little group of humble followers. No more dramatic contrast is possible. Pilate thinks in terms of the Roman Empire; Jesus thinks in terms of love, brotherhood and the spiritual Kingdom of God. That their vocabulary should differ, that the interview should be indefinite and unsatisfactory, was inevitable under the circumstances.

"Pilate was interested in the matter of the King of the Jews. The word scented of treason and his nose was keen on such a trail. He was on the ground to take care of such matters."—From Davis' *Meeting the Master.*

Fourth Speaker.—Jesus opposed by Judas. Tell what you can of Judas. The position he held among the disciples. His words when Mary anointed Jesus. Tell the story of Judas' fall and how he went about to betray Jesus. (Left the Upper Room. Betrayed Jesus. Led a guard of soldiers to Gethsemane. Received the silver.)

Of all the enemies of Christ which was the most despicable? Why? Can you imagine anyone walking for months in close companionship with Jesus and remaining so untouched?

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March 22, 1925.

FACING JERUSALEM—THE CROSS ENDURED

Luke 23:32-49; Matt. 27:29-54; Mark 15:22-39; John 19:16-37.

Mrs. A. F. Keller.

We come now to the cross. One is likely to read the familiar story transfigured by the golden haze, so to speak, of the victory. But the poet's words are true:

"Brightness may emanate in heaven from Thee
Here Thy dread symbol only shadow yields."

The story of the cross is the story of the crime of men. The story of the cross is the story of the sin of men. The criminal injustice and hatred which nailed Him to the cross was just one of the many eruptions of the disease of sin. And, Jesus became a victim of the fierceness of the thing which He had come to destroy. Therefore, Jesus did not purpose to eliminate sin by a powerful stroke. Jesus did not assure even His followers of escape from the results of sin.

He did teach that men are to strike a new attitude toward sin and its manifestations. They were to be *in* the world, but not *of* the world.

Paragraphs for Discussion

A—When we speak of bearing the cross let us remember that He felt its burden as no one else can, for He was sinless.

B—There is a great deal of loose talk about enduring or bearing the cross after Him.

1—He asks us to take up our cross daily. (Luke 9:23). In what legitimate sense can we speak of doing this? Does it not likely refer to the difficulty of *representing* Him daily? (Matt. 5:11.)

2—There is a benediction for those only who endure a burden or cross for righteousness' sake. (Matt. 5:10.) Most of our crosses are the just desert of the sin of mankind. You will understand this when you interpret sin as "a mission of the mark." Can there be any blessing for enduring such crosses?

(*Continued on page 30*)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR READING COURSE

Chinese Lanterns.—Meyers	$ .75
Uncle Sam's Family.—McConnell	1.00
The Marigold Horse.—Seebach	1.25
Best Bible Tales.—Hurst	1.50
Martin of Mansfeld.—Seebach	.75
Through Story-Land With the Children.—Faulkner	1.25

BOOKS! BOOKS!

As this is a "Book Number," the Junior Department would be incomplete indeed without some methods for the use of the above books.

We think this 1925 Junior Reading Course is "the best ever!" We trust it will be generally used.

The books are first to be circulated among the children. Start one book and when almost all have read it, start another, and so on, until the whole Course is read. Have each Junior write his or her name on the front page of each book as it is read. Get your Senior League to purchase these books for the Juniors. The price of the set complete is $6.50. To each Junior completing the entire Course a Reading Course Certificate will be sent from the office.

After the books are in circulation, try these special plans with each:

Chinese Lanterns—the foreign study book for Juniors. Plan for six special meetings, holding a "China Junior Class," teaching the book chapter by chapter. See the suggestions at the close of the Topic for January 4 in the December REVIEW. Have a public meeting at the close, invite the congregation, and use the offering as your share for the "Special Junior Objective," one part of which is for children's work in China.

Uncle Sam's Family.—Have a similar class later in the year on "Better Americans," the home mission book for Juniors. (We will tell more of this later in the season.) The stories in *Uncle Sam's Family* are of real, live boys and girls, some on our island possessions, some the children of immigrants here in America, and you should have your Juniors tell these stories in connection with the class on "Better Americans."

The Marigold Horse.—A most fascinating series of missionary stories by our own writer—Mrs. Margaret Seebach. Have these stories told at your missionary meetings, of which there are twelve during the year.

Through Story-Land With the Children.—This book is a series of stories told by the Chautauqua leaders. Plan for a series of "Story Hours," especially during the summer season, and tell the children stories from this book.

Martin of Mansfeld.—The story of Luther, by Mrs. Seebach. This is part of the regular work of the Junior League. During the Reformation season have a "Luther Class" in your Junior League, study this book with the children chapter by chapter. Have them write short stories on the life of Luther, mount the pictures in the book on a frieze in the Luther League colors.

The Best Bible Tales.—A series of Bible stories which you can have the Juniors tell in the Bible topic meetings.

Should you desire more information concerning these books, write to the office.

If lists of books for the Juniors, a missionary Junior library, a list of books on Junior work for the superintendent, or titles of books of stories to tell to the Juniors will assist you in your work, write for the same.

RADIO MESSAGES FROM HEADQUARTERS

Sustaining Membership. — Little Miss Emily Marion Fiedler, the year old daughter of Mr. and Mrs. Fred J. Fiedler, our missionaries in India, has been made a Junior contributor to our Sustaining Membership Fund by a friend. Mrs. Fiedler is an ardent Luther Leaguer, having served the Pennsylvania League as its Assistant Secretary before going to India.

Registration.—On December first we asked for 100 registered Leagues by the end of the year. On December 18, when this February Junior Department was written, we enrolled Junior League Number 101. Here is the list enrolled since December 1:

84. Orangeburg Church, Orangeburg, S. C.

85. Mt. Calvary, McKees Rocks, Pa.

86. St. Michael's, Germantown, Philadelphia, Pa.
87. Messiah, Wesleyville, Pa.
88. Christ, Brooklyn, N. Y.
89. Apostles, Philadelphia, Pa.
90. Zion, Leacock, Pa.
91. Christ, Trenton, N. J.
92. Epiphany, New York City, N. Y.
93. St. Matthew's, York, Pa.
94. St. James, Pottstown, Pa.
95. Zion, Frackville, Pa.
96. Zion, Olney, Philadelphia, Pa.
97. St. Andrew's, Ozone Park, L. I., N. Y.
98. Tressler Orphan Home, Loysville, Pa.
99. Atonement, Philadelphia, Pa.
100. Trinity, York, Pa.
101. Grace, Shillington, Pa.

Now that we have reached the goal of 1924, let us press on to reach our goal for the Milwaukee convention—200 Registered Junior Leagues by July 1. *We can do it!*

Junior Objective.—By this time you have received a letter and pamphlet explaining our $300 "Special Junior Objective." (If you have not, drop a card to the office.) On December 18 as we write, before this has even been announced, we are in receipt of the following contribution—

Grace, N. S., Pittsburgh, Junior League .....$15.

Send in a contribution to this Fund soon, that we may complete the same early in the year.

Junior Program Packet.—Don't forget to order this at once. It consists of seven pictures to use with the Topics, and a number of leaflets, some used before in the programs, and sells for 40 cents. As we planned for fut four months' Topics, our Program Packet is of this nature. For the remaining eight months a new series of leaflets is in preparation.

Campaign.—We are watching with no little interest the Campaign for new Junior Leagues—New York—50 vs. Pennsylvania —75. New York is pushing the work aggressively, under the direction of Sister Pearle, holding conferences and demonstrations, and we expect that they will go to their convention at Hudson with the full quota. Meanwhile, Pennsylvania, under its captain, Mr. Fuhr, is "layin' low," like Brer Rabbit! They are surveying the field and planning intensively. And we know that like Brer Rabbit, they are "born and bred in the brier bushes" (that is Junior work is their native element, they having been in the lead in this department for twenty-five years) and so we feel sure that they will get their 75 also. Meanwhile each District Junior Chairman should do all in his or her power to organize new Leagues and extend the work in each District.

Junior Outlook.—This little news sheet, which made its appearance January first, going to each registered League's superintendent, spells CO-OPERATION in large letters. The Junior Chairman, Mr. Frey, and the good Leaguers of Christ, York, do the multigraphing, the Pennsylvania Chairman Mr. Fuhr, and his corps f helpers at Grace, N. S., Pittsburgh, attend to the mailing, and all the Junior Secretary has to do is simply edit the same. Will you co-operate, by sending in news of what your Junior League is doing? If you have not received same, drop a card to the office.

New Literature.—We have just space to tell of four brand new leaflets, just off the press.

The one is "52 Programs for Little Ones," a manual of complete programs for the Junior meetings of the younger Leaguers under 8 years, prepared by Mrs. A. F. Keller.

"How to Organize a Junior League,"—good to distribute through the State or District.

"Standard of Efficiency." Our "16-Point Program" for Junior Leagues. A number of the Topics will be based on this.

"He is Risen—Go Tell"—an Easter exercise.

Order these.

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March 1, 1925.

LITTLE COUSINS IN JAPAN

(Missionary)

(Mrs. A. J. Fenner.)

DAILY BIBLE READINGS.

Monday.—Must Hear the Good Shepherd.—John 10:16.
Tuesday.—They Are in Need of Light.—Matt. 4:16.
Wednesday.—Jesus Is the Light They Need.—Luke 1:76-79.
Thursday.—Many Shall Worship Jesus.—Malachi 1:11.
Friday.—A Prayer for Japan.—Psalm 43:3.
Saturday.—Faith on Our Part Needed.—Matt. 13: 31-32.

Opening Hymn—Whisper Song (order from 723 Muhlenberg Bldg., Philadelphia, Pa.).

Scripture Lesson—Read by a Junior—1 Thess. 4:9. All memorize text—"Ye yourselves are taught of God to love one another."

Prayer—By a Junior—

"Jesus, Friend of all the children,
Be a friend to me:
Take my hand and ever keep me
Close to Thee.

"Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know." Amen.

Sentence Prayers—By the Juniors for children in every land that all may learn of Jesus—that they may carry the message.

Topic—"Little Cousins in Japan."

O Ai San, a little cousin from Japan, comes to visit the Juniors. (A girl dressed in costume, but wearing American shoes.)

O Ai San enters—"Many thanks, honorable Juniors, for inviting miserable O Ai San to your meeting. (Makes a bow.) Please may I sit down? My feet are so tired from walking in American shoes. Miss Powlas bought them for me the very first day we came to your honorable country. Miss Annie Powlas is the teacher in our Christian Kindergarten in Saga. Oh! you could never imagine how happy I was the day my exalted teacher told me that she was going home to America to rest for a short time and that she was going to take *me* with her and here we are!

I have brought with me a letter from some of your little cousins in Japan. (Takes letter from her sleeve.)

(Letter.)

Saga, Japan.

Most exalted and adorable American cousins—

We are all so excited about O Ai San's visit with you. We can hardly wait until she returns with Miss Powlas to tell us about it.

O Ai San is bringing to you ten thousand thanks for our Kindergarten and Sunday School in Saga, and twenty thousand thanks for Miss Powlas and our other teachers. They have taught us to love Jesus. We are your Christian cousins now.

Did you know that our country is made up of four large islands and hundreds of little ones? All together we are only one fortieth as large as your country, but we have half as many people. So you see how crowded we are. Our schools are crowded too. Often we have to turn our little cousins away because there is no room for them. Then they cannot learn our beautiful songs and stories about Jesus. There are so many thousands in Japan who still pray to idols. We have broken all our idols since our adorable teacher has taught us about Jesus and how He died, even for little Japanese children.

We send you humble thanks for the money, clothes and food which you sent to Japan after that terrible earthquake last year. Oh! it was dreadful! We must not talk about it now.

Our little cousins in Kumamota ask that we send their "thank yous" for the money all the Lutheran boys and girls in America gave for the Girls' School, which will be built in their city. Perhaps when we grow up we can go to this Girls' School and learn to be teachers so that we can tell others about Jesus. Do all American children know about Jesus? Please do not keep Miss Powlas and O Ai San too long, for we are miserably lonesome.

With love,

YOUR HUMBLE JAPANESE COUSINS.

(O Ai San then asks the Juniors if they would like to hear about our own Lutheran work in Japan. She takes from her other sleeve three letters which she asks different Juniors to read.)

(First Letter, read by Junior.)

Kobe, Japan.

Dear Juniors—

We are so glad that O Ai San can be with you.

It was many years ago when my husband, Dr. Lippard, and I came to Japan. Let me see, it must be over twenty years. You see I started the first kindergarten, and one of the little Japanese boys I had then, is now in America studying to be a minister. We have four Kindergartens now in Japan. Such a band of happy children. They look like pretty butterflies skipping around in their bright kimonos.

Here in Kobe we have a congregation and a Sunday School, but we own no church. We rent a small house for our church. Sometimes when it is quite cold we must sit with our overcoats on. You know our homes are made mostly of heavy paper and we have no basements or furnaces. We burn charcoal in a little stove to keep warm.

Dr. Lippard is busy all day and every evening, preaching and teaching the people about Jesus. I have classes for the women and teach them to sew and cook. We love our work and hope some of you Junior boys and girls will some day come to help us.

Please pray for these little cousins and may we help them to learn of Jesus.

With love,

Your missionary,

MRS. LIPPARD.

(Second Letter.)

Kumamoto, Japan.

Dear Little Home Missionaries—

Miss Powlas has asked me to tell you something about our work here in Kumamoto. We Lutherans really feel quite at home here, for our work began many years ago, way back in 1898. That was before you Juniors were born.

Here we have built our Boys' School. In Japan it is called Kyushu Gakuin. There are about six hundred boys here in the school. Each year we have to turn hundreds of boys away. Why? Because there is no room for them. Many of our boys become Christians while at school. Some wish to become ministers. So we have built a small Seminary on the school grounds and here they are learning to be ministers.

The Japanese boys are very quick and eager to learn. We hope some day our

school will be large enough so that none need be turned away. Don't you hope so, too?

With love,

MRS. GRAY (Mary L. Bowers).

(Third Letter.)

Kumamoto, Japan.

Dear Missionary Helpers—

I am Miss Martha Akard, one of the happiest missionaries in Japan. Can you guess why? I am to be principal of our new Girls' School. Of course you all know about this school, for every one worked so hard for it last year. The school will be built two miles from Kumamoto, on a beautiful piece of ground we have bought. Oh! we can hardly wait until it is started, now that we have the money to build it. And oh, the many little girls who are waiting, too! We call the spot where our school is to be built "the Colony of Mercy." Don't you think that is a nice name? We have already built there a small house for old people, and another one for little orphan children.

We hope O Ai San may be one of our first girls in the new school. Then she will write and tell you all about it.

Lovingly,

Your missionary,

MISS AKARD.

If possible, a map should be used to show the location of the cities mentioned. Also pictures of Mrs. Lippard, Mrs. Gray, Misses Powlas and Akard and the Boys' School. These may be secured from the Women's Missionary Headquarters, 723 Muhlenberg Building, Philadelphia, Pa. The leaflet "Story of a Paper Lantern," may also be read by one of the Juniors.

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March 8, 1925.

ESTHER, A QUEEN WHO SAVED HER PEOPLE

(Bible Story)

DAILY BIBLE READINGS.

Monday.—Mordecai (her uncle) Refuses to Bow to Haman.—Esther 3:1-5.
Tuesday.—In Revenge, Haman Plots to Kill All the Jews.—Esther 3:8, 9, 13.
Wednesday.—Esther Invites the King and Haman to a Banquet.—Esther 5:1-9.
Thursday.—Esther Pleads for Her People—the Jews.—Esther 7:1-4.
Friday.—King Ahasuerus Punishes Haman.—Esther 7:5-7, 9-10.
Saturday.—King Ahasuerus Promotes Mordecai.—Esther 8:1-2.

PROGRAM.

Hymn.
Roll Call.
Business.
Minutes.
Offering.
Leader's Introduction to Topic.
The Topic.
Discussion—How can we be like Esther? How can we serve by taking our chance to do the things which God gives us to do?
Memory Verse.—John 15:13.
Lesson taught, discussed by Superintendent—God gives each of us our chance in life to do something for Him and for others.
Sentence Prayers —By Juniors.
Dramatization of the story of Queen Esther—(See leaflet in packet. Have a number of Juniors drilled the week previously to give this in the meeting. It is easily arranged.)
Closing Hymn and Prayer.

THE TOPIC.

The story of Esther is such a familiar one that it need not be written out here. Assign the week before the following subjects and Bible passages to six Juniors, and have them come to the meeting, ready to tell in their own words their part of the story:

Esther's people carried captive.—Esther 2:5-7.

Esther chosen queen.—Esther 1:11; 2:16-23.

Esther and her people have an enemy.—Esther 3:6, 8-11, 4:1-9.

Esther prepares a banquet .—Esther 4:13-17, 5:1-9.

Esther saves her people.—Esther 6:6-12.

Esther's enemy is destroyed.—Esther 6:6-12, 7:3, 4, 5-10; 8-1-8.

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March 15, 1925.

"THE LAST SUPPER"

(Lenten Picture Study)

DAILY BIBLE READINGS.

Monday.—Disciples Make Ready the Passover.—Mark 14:12-16.
Tuesday.—Jesus Washes the Disciples' Feet.—John 13:1-17.
Wednesday.—Jesus Points Out His Betrayer.—John 13:20-26.
Thursday.—Jesus Gives the "Last Supper."—Mark 14:22-25.
Friday.—Jesus Gives His Body and Blood in the Last Supper.—I Cor. 10:16-17.
Saturday.—We Must Examine Ourselves.—1 Cor. 11:23-28.

SUGGESTIONS.

Five interesting meetings can be arranged for Lent and Easter Sunday in the Junior League by the use of the five Lenten pictures found in the Program Packet.

Some Leagues will want to use a large size of the same picture on the wall. If so, order a ten-cent copy of each of Numbers 280, 798E, 831, 797X and 915, from the Perry Picture Company, Malden, Mass., sending fifty cents with order.

Use these pictures in presenting the Topic.

This series can best be presented by the Superintendent or at the most by one of the older Juniors.

The one-cent size of the same pictures may be distributed to the Juniors.

Consult the Passion History in the Common Service Book.

It will help you tell the story.

In connection with these Topics, one Lenten hymn is to be memorized.

"There Is a Green Hill Far Away," is suggested.

Have the business of the meeting first.

Do not spoil the impression of the Topic by having anything follow the presentation of the Topic itself. The thought of the Lenten topics is to develop a spiritual, devotional atmosphere, and the meeting should close without losing this impression.

Arrange the chairs in the form of a cross for these meetings.

Put up a lavender frieze—of cardboard—around the room, and put on it the pictures studied from week to week.

Provide lavender note-books, cardboard covers, supply the Juniors with the pictures in the one-cent size, and have them paste in the pictures, write the memory verse, and a short story concerning the picture each week.

Make these Lenten Topics a connected, living picture of the Passion of our Saviour.

Plan some definite Lenten work for the Junior League in connection with these Topics, helping in the work of an orphanage, packing a mission box, sewing garments, dressing dolls, making scrap-books for children's hospital, or some work for others.

1. "The Last Supper."

Program.

Roll Call.
Minutes.
Business.
Offering.
Hymn—"There Is a Green Hill Far Away."

Prayers—By Juniors. Make a brief prayer, asking that the Juniors may learn more of Jesus during Lent, and more of the true meaning of Easter. Then have the Juniors bow heads, and ask them to make silent prayers, each one asking that Lent may teach them more of the Kingdom.

Memory Verse—Matt. 26:17—memorized by the Juniors.

Topic Study—"The Last Supper," briefly given by Superintendent or five of the older Junior girls.

Closing—Lord's Prayer.

The Topic.

The Picture.—"The Last Supper." Facts to be brought out. The author—Leonardo da Vinci, an Italian master. The Occasion—Jesus' last visit to Jerusalem—the Feast of the Passover, or Unleavened Bread. The place—Jerusalem. The central figure in the picture—Jesus. The other participants—the disciples.

The Command.—Jesus had come up to Jerusalem for the Feast of the Passover. He knew it was His last visit to Jerusalem.

When the day of the feast came He gave to Peter and John a strange command.

He said—"Go and make ready the Passover that we may eat." And when they asked Him where they should prepare it, He gave them these strange directions:

He said, "When you enter into the city you will find a man bearing a pitcher of water.

"Follow him to the house where he goes and say to the good man of the house 'where is the guest-chamber?' "

And the Lord told them he would show them a large upper room.

There they were to make ready.

It was a strange command, a strange way to find a place.

But our Bible tells us "they went and found as He said unto them." Sometimes boys and girls find some of the things hard to understand. They cannot understand why mother and father direct them as they do, or why they must do some of the things required of them and some of the things which they know the Heavenly Father expects them to do, they often wonder why they must obey.

But the disciples trusted Jesus.

And Juniors should listen and follow the Lord's commands, even though they may seem strange.

For we will always find them "even as He has said unto us."

The Upper Room.—It was a large upper room which John and Peter found. Jesus wanted to be away from the noise and stir of the city. He wanted quiet and peace.

He wanted to be alone with His disciples.

And He did not want to be disturbed.

We can get away now and then, too, from our play, our tasks, all the things which keep us busy all day long.

We can get into an "Upper Room," too, alone with Jesus.

That "Upper Room" is prayer.

Did you ever stop long enough to pray a little each day—to get into an "Upper Room" and talk to Him.

Let us as Junior Leaguers during this Lent take time each day for a talk with our Heavenly Father.

Jesus Washes the Disciples' Feet.—The East is a country of dry, dusty sand. The traveler becomes dusty and tired.

Therefore one of the customs of the land is the washing of the feet of the tired wanderers.

Before this Feast which Jesus was to keep with His disciples, it was natural therefore that this should be done.

But the Bible tells us a strange thing.

It was not one of the disciples, or one of the workmen about the house, who performed this servant's task.

It was Jesus Himself who washed the feet of the disciples, one after the other.

Jesus, the Master, did not feel that He had performed a servant's task.

Jesus did this to set an example for the disciples.

They had several times wondered among themselves who was the greatest disciple, and who would have the most power when they would be with Jesus in His Heavenly home.

So Jesus showed them in this way that they were all equal.

And if He, the Master, could perform a servant's task for the disciples, they should gladly for His sake, in the days to come, go out and give themselves to the work of helping others in every way they could.

Sometimes we feel proud and boastful and exalted.

We must remember then the example Jesus set when He washed the disciples' feet.

One of the Disciples Plans to Betray Jesus.—Into the midst of this beautiful picture of love and service comes another note. While they are seated together with Jesus even in His very presence, one of the disciples, Judas Iscariot, plans to give Jesus to His enemies, and goes out from the supper table to make the bargain.

We can find sin anywhere, even in the best places.

The Passover Feast.—The Passover Feast was celebrated in memory of the delivery of the children of Israel from the Egyptians.

It was celebrated by the eating of unleavened bread, that is bread without yeast, and the drinking of wine.

This Feast was somewhat different, however.

It was the last time Jesus was thus to meet together with His disciples. And therefore it is called the Last Supper.

And in this Last Supper Jesus did more than just eat and drink with His disciples.

Knowing that it was the last time they would be gathered together, He wanted to leave them something to keep them closer to Him after He was gone.

So when they ate the bread together, Jesus, taking it, said, "This is My Body, which is broken for you." and when they drank the wine, He said, "This is My Blood which is shed for you." And the disciples, believing, received of Jesus' spirit and power and Life.

Since then the Church keeps the Lord's Supper, just as Jesus began it this last night with His disciples.

Junior Leaguers as they grow older, enter the catechetical class, and finally come to Confirmation, will learn more of the meaning of the Lord's Supper, and the reason why there are used the same words which Jesus used on that last night when in the "Upper Room" He celebrated with them the Last Supper.

—♣—

March 22, 1925.

"IN THE GARDEN"

(Lenten Picture Study)

(Following the suggestions given in the Topic for March 15.)

DAILY BIBLE READINGS.

Monday.—Jesus and His Disciples sing a Hymn.—Matt. 26:30.
Tuesday.—Jesus Asks His Disciples to Watch with Him.—Matt. 26:36-38.
Wednesday.—The Prayer of Jesus.—Matt. 26:39.
Thursday.—The Disciples Asleep.—Matt. 26:40-46.
Friday.—Judas Betrays His Lord.—26:47-50.
Saturday.—Peter Fights—Jesus Heals.—Matt. 26:51:56.

PROGRAM.

Roll Call.
Minutes.
Business.
Offering.
Memory Verse—Matt. 26:36.
Hymn—"There Is a Green Hill Far Away."
Topic Study—"In the Garden."
Closing—Lord's Prayer.

THE TOPIC.

The Picture.—The picture is briefly explained by the leader.

The Garden.—After the Passover Feast of which we have learned, Jesus and His disciples left that "Upper Room," and went out to the edge of the city.

They came to the Mount of Olives.

There was a place there called Gethsemane.

And there was a garden, to which Jesus often went, when He wished to get away from the people and pray.

There He went now.

The Prayer.—Here Jesus suddenly felt all the burdens and the shadow of the death which was soon to overtake Him, and our Bible tells us, He felt very sorrowful.

Going down a little into the garden, He fell upon His knees and prayed. No one can understand all that Jesus suffered in those moments in the Garden.

He, the sinless, spotless Son of God, was bearing all the sin and wickedness of the world.

He did this for us. He need not have suffered it, yet for us He did. Did He pray in these moments that He might be saved from the Jews, who even then were coming to put him to death?

His prayer was "Father, not My will, but Thine, be done."

The Sleeping Disciples.—When Jesus went into the Garden, He took with him three of His closest friends, Peter and John and James.

He wanted the comfort of some friends about Him.

He left them and went farther into the Garden to pray.

And when He came back He found them asleep.

So often Jesus needs us to help in His work, to speak a word of cheer, to do a kind deed.

And so often He finds us asleep!

"What, could ye not watch one hour?" was His rebuke.

Can we not watch with our Lord "one hour," especially in this Lenten season, by faithfulness in Sunday School and Junior League, by church going, by helping in His work?

The Capture.—Even as Jesus prayed, there were lights in the Garden. A horde of soldiers, led by Judas, came through the thicket in search of Jesus.

A kiss betrays Him to the waiting throng.

And He is led away captive, as a common prisoner.

And what of His friends?

Our Bible tells us—"they all forsook Him and fled!"

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March 29, 1925.

"THE TRIAL"

(Lenten Picture Study)

(Following the suggestions given in the Topic for March 15.)

DAILY BIBLE READINGS.

Monday.—Jesus, Tried Before the High Priest.—Matt. 26:57-66.
Tuesday.—Jesus Cruelly Treated.—Matt. 26:67-68.
Wednesday.—Jesus Tried Before the Governor.—Matt. 27:1-2, 11-14.
Thursday.—Jesus Tried Before Herod.—Luke 23:4-11.
Friday.—Pilate Tries to Save Jesus.—Matt. 27:15-26.
Saturday.—The Crown of Thorns.—Matt. 27:27-30.

PROGRAM.

Hymn—"There Is a Green Hill Far Away."

Prayer—By Superintendent—That we may know what Jesus suffered for us, and appreciate it.

Memory Verse—Learned by all Juniors.—Matt. 27:1, 2. Review of all Lenten memory verses already learned.—Matt. 26:17,36.

The Topic—"The Trial" presented by Superintendent.

Closing Prayer—By Superintendent.

THE TOPIC.

Material from Part 5 of the Passion History in the Common Service Book, and Matt. 27:1-27.

The Superintendent should group her talk about these subjects:

Christ before the High Priest, Caiaphas.
Before Pilate.
Christ sent to Herod.
Back again to Pilate.
Barabbas: A substitute.
The Mob's cry: "Crucify Him!"
Pilate—a coward.
The sentence—delivered to be crucified.

INTERMEDIATE DEPARTMENT

(*Continued from page* 23)

3—Ask yourself: Are all burdens and crosses imposed by the Lord? Does He afflict you with appendicitis? Does He lay you low with disease? Does He take the one little boy of five through death, and leave the one next door?

Are people justified in referring to many such crosses they have borne, as if the bearing of them were a particular merit?

True, they endure: *But*, does the bearing of such crosses guarantee the inheritance of the kingdom of Heaven?

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March 29, 1925.

"TORCH-BEARERS IN CHINA"

Chapter 5

"HU KING ENG, TRAIL BREAKER"

Miss Laura Wade Rice.

Hymn.

Prayer.—"O Thou great Physician who didst stand beside many a bed of pain when Thou wast on earth, Who didst open blind eyes, unstop deaf ears, set feet to moving and hands to helping, help us to light the Torch for those whom suffering and fear of death, fill with darkness. Put it into some heart here to use its life to follow in Thy footsteps in the path of healing those to whom no earthly healer comes. Amen.

Scripture.—Matt. 9:27-38.

Leader.—Someone has said, "God had only one Son and He was a missionary," and another added, "God had only one Son and He was a medical missionary." If ever we need a helper it is when accident or sickness lays us low. If ever we need somebody to stand beside us it is when the whole world is asleep and we are awake and suffering. When a doctor, a nurse and a hospital can be quickly found, there is relief in sight—but in heathen lands! In China there is only one doctor to almost a million people. The cries of the suffering ones who cannot get help come across the world to us. Who will go?

Assignments from "Torch-bearers."

A—Story of Hy Yong Mi.—Pp.104-110a.
B—Precious Peace and Her "Cruel" Father.—Pp. 110b-115.
C—King Eng's Greater Battle.—Pp. 116-118.
D—Home and Work.—Pp. 119-126.

Superintendent.—Select from "Ming Kwong" (order from Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia—75 cents), stories of medical work in China.—Pp. 95-5, 78, 114, 184, 206.

Assignments.

1—Why was the Great Wall Built? (See National Geographic Magazine—February, 1923.)

(*Continued on page* 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

GENERAL

NATIONAL INNER MISSION CONFERENCE

Pittsburgh, Pa., May 14-18, 1925

At a recent meeting in Chicago of the Conference Executive Committee most of the program details for the next annual meeting were arranged. Entertainment will be on the Harvard plan. There are to be three daily sessions with numerous luncheon discussion groups. Sessions are to be held in the historic First Church where Dr. Passavant, the Inner Mission pioneer, preached so many years. Splendid topics have been arranged for presentation by outstanding Lutheran Inner Mission leaders and executives. The conference functions in general sessions and division meetings covering Children's Work, Institutions, Deaconess Work, Training Schools, Hospices and Publicity. Pittsburgh arrangements are in the hands of a representative committee of thirty—Mr. Walter R. Demmler, chairman. Conference officers are: Rev. F. O. Hanson, president, Des Moines; Dr. H. T. Fritchel, vice-president, Milwaukee; Rev. H. L. Bosserman, secretary, Brooklyn, and Mr. C. H. Boyer, treasurer, Chicago.

JOINT SYNOD YOUTH

The *Luther League Worker*, a national magazine published by the general Luther League of the Joint Synod of Ohio, made its initial bow in January, decision on the matter having been reached at the second annual convention of the League in Sandusky, Ohio, late in November. The new sheet, which will appear monthly, is edited by Rev. Arthur Kuhlman of Pittsburgh, Pa., and Rev. A. A. Ahn, of Bellevue.

Among other outstanding items of business, the young people voted to endow the Chair of Bible at Capitol University, Columbus. A. S. Koenreich, of Canton, Ohio, was re-elected president. Other re-elections were Martin Schuemann, Blue Island, Ill., first vice-president; Clarence Bargmeyer, Pittsburgh, Pa., second vice-president; Miss Grace L. Boehl, Baltimore, Md., third vice-president; Carl F. Meuser, Columbus, Ohio, fourth vice-president; Rev. A. A. Ahn, Bellevue, Ohio, corresponding secretary; Miss Helen Tagge, Chicago, Ill., recording secretary; George W. Scheid, Monroeville, Ohio, treasurer, and Rev. Arthur H. Kuhlman, advisory member.

WHEAT RIDGE SEALS SUCCESSFUL

The Walther League, National Organization of Young People's Societies of the Lutheran Synodical Conference, expects to realize about $60,000 for the charity account of its Tuberculosis Sanatorium at Wheat Ridge, Col., through the sale of 6,000,000 Christmas seals. Christmas, 1923, about $35,000 was secured in this fashion. The American Lutheran Publicity Bureau, New York, Mr. J. F. E. Nickelsburg, general manager, prepared the publicity for the seals. Pamphlets, posters in four colors, envelope inserts, news clippings, and stock electrotypes of the seal were provided. One hundred and fifty national, district and parish papers of the Synodical Conference used the cut of the seal and announced the project.

NEW YORK

NEW YORK CITY

Winter Convention
Luther League of New York City
to be held at
Holy Trinity Lutheran Church
65th Street and Central Park West
on
Saturday, January 31, 1925
at
4 o'clock

The breezy paper of the New York State League—*The Mirror*—gives us some interesting news:

New York State is making big plans for their next State convention to be held at Hudson, May 28-30, 1925. They are engaging the largest building—the Armory—available, and planning for 1,000 at the banquet. Syracuse District is out for 100 delegates, and the Western New York District expects to have 150.

New York City District.—In addition to setting out to double its quota to the "Fred Heins Missionary Fund," this district is securing $2,000 for a pavilion for the children at the Inner Mission Summer Home at Towners.

Atonement, Oneonta.—The League here has five sustaining members, contributed $100 to Pipe Organ Fund, $10 to a sanatorium, Christmas baskets to the poor, and Christmas boxes to three members, students at Wittenberg College.

Bethany Central Bridge.—Five members are reading the Reading Course.

Emmanuel, Albany.—The League sold 100 Lutheran calendars.

Zion's, Pittsfield, Mass.—Two hundred and fifty were present at a rally. A Reformation celebration was held in October, and a Thanksgiving service in November.

Zion's, West Sand Lake, had charge of the canvass for the *Lutheran* and secured ten new and eleven renewal subscriptions.

Christ, Brooklyn, provided an entertainment at the Home for the Aged, and entertained the district convention.

Good Shepherd, Brooklyn, spent $35 for Thanksgiving baskets, $15 for the Inner Mission work of the district, held a "Toy Shower" for hospital children, went caroling Christmas morning.

Incarnation, Brooklyn, is working for 100 per cent. daily Bible reading among its members, and stressing the "15 Point Program." An annual entertainment was given in February.

St. Luke's, Brooklyn, had an entertainment, sent Thanksgiving baskets and a program at the Home for the Aged.

St. John's, Victor, has just become members of the newly organized Genesee Valley District League. They had twenty-three members at their initial meeting.

Christ, Little Falls, has given an entertainment and a reception to two members recently married.

First, Schenectady, is a sustaining member.

Redeemer, Utica, is using the Reading Course, raising its quota to the Fred Heins Missionary Fund, and has seven of its members away at college.

Trinity, Stone Arabia, is paying for a hardwood floor in the church.

Trinity, Troy, held a Luther League rally banquet for neighboring churches and sent supplies to the Orphans' Home.

New York City District held a Reformation festival, held a successful convention and is planning a Junior rally.

Advent, New York City, is active in Inner Mission work of various forms, distributed fruit to over 800 old folks, contributed $70 for the work in addition to being a sustaining member for three years. They also have aggressive Intermediate and Junior Leagues.

Holy Trinity, New York City, has doubled its quota for the State objective, is a sustaining member, and is using the Reading Course.

St. Thomas, New York City, on November 23 dedicated a set of memorial chimes in honor of their late president, Edward J. Heinsohn.

Rhinebeck District is busy arranging for the State convention and held a successful rally on October 3 in Saugerties.

Emmanuel, Chatham, are using the Reading Course and have contributed to the Fred Heins Fund.

St. Paul's, West Camp, recently held a successful social.

St. John's, Poughkeepsie, distributed Christmas baskets, sent dolls to the Wartburg Home for Christmas, held services in the City Home, contributed $75 to the Organ Fund and $133.43 to the Mortgage Fund, and a crate of fruit to the hospital. The quota for the Fred Heins Fund was raised by self-denial offerings. This League boasts of a live Junior League also.

Syracuse District held a rally on November 9.

Atonement, Syracuse, is conducting a canvass for church members.

Redeemer, Syracuse, held an annual banquet on November 9.

St. John's, Syracuse, has twenty-six subscribers to the REVIEW. The Diaconate and the Ministry have been presented, $30 has been contributed to the Onondaga Orphanage.

St. Paul's, Oswego, is working on the "15 Point Program."

St. Paul's, Syracuse, presented the "Martin Luther Film."

St. Peter's, Syracuse, held a harvest festival and has distributed "God's Minute" at the Sanitarium and County Home.

Zion, Syracuse, held a banquet with 85 present. Regular devotional weekly meetings are held with an average of sixty-five. Fifteen dollars was contributed to the State objective.

Holy Trinity, New Rochelle, is supplying each family represented in the League with a copy of the REVIEW.

St. Paul's, Mt. Vernon, sent Thanksgiving baskets and presented the film, Martin Luther.

Christ, Buffalo, held a rally at the Hungarian Mission and has contributed $50 to the special fund.

Redeemer, Buffalo, gave a supper to the church council and officers of the various church organizations, had a campaign for the *Lutheran* and REVIEW, is presenting a League emblem to each one completing the Reading Course, and distributed Thanksgiving and Christmas baskets.

Resurrection, Buffalo, has four of its members contributing to the sustaining membership fund, has sixteen members reading the Reading Course, and at Christmas time visited the Old Folks' Home, the Orphan Home and various hospitals.

St. John's, Buffalo, will entertain the next district convention.

WEST VIRGINIA

Our Wheeling District Luther League is bounded on the north by Warwood, a suburb of Wheeling, and Martin's Ferry, Ohio, just across the river; on the west of Wheeling by Bridgeport, Ohio, on the southwest by Marietta, Ohio, and Parkersburg, W. Va., and since the recent convention in Warwood, a new crimp has been put into the border line to receive Fairmont, on the southeast.

The Lutheran element does not have an east in this part of the panhandle, for our nearest Lutheran congregation is at Washington, Pa., some thirty miles across State lots, and much more by rail. Fairmont is about eighty miles from Wheeling and Parkersburg about one hundred miles. The annexation of Fairmont enables the district mort nearly to present itself squarely before the West Virginia Lutheran Church, and at the same time co-operate with the neighboring Ohio Leagues which are likewise out of the center of Lutheranism.

PENNSYLVANIA

All Saints' Luther League, Philadelphia, through the Board of Ministerial Relief, is supporting a minister's orphan.

VIRGINIA

The Luther League rally service of the Staunton Conference of the Lutheran Synod of Virginia was acclaimed by all "a wonderful success." This service was held in Muhlenberg Lutheran Church, Harrisonburg, Va., on Sunday, November 9, 1924.

To see, in spite of the inclement weather, youth, the splendid, live, consecrated youth of our church in a good number, gathered for so high a purpose, is to be assured for the future. For every session the church was filled. The only regret was the swiftness of Father Time. There was so much to do in such a short time!

The voices of the Leaguers singing "Onward, Christian Soldiers," opened the rally program at 2:30 in the afternoon. The devotional service which followed was impressive. A hearty welcome was then extended by the president of the Harrisonburg League to all the visiting Leagues. This host of Leaguers was glad to have the presence of the Synodical League President, Mr. F. A. Bostian, of Roanoke, Va., who brought greetings to all.

The newly elected field secretary of the Synodical League, Miss Olga Linsenmeyer, of Bluefield, W. Va., expounded on the subject of "Organization," the methods of which she has employed with wonderful success during the several weeks of her field work. This subject was followed by a deeply inspiring message from the Reverend C. A. Portz, Life Service Secretary of the Luther League of America, whose theme was "The Needed Vision." Luther League methods were presented by Miss May Scherer, statistical secretary of the Synodical League. Miss Scherer also conducted a very helpful open forum. The meeting closed with the hymn, "The Son of God Goes Forth to War."

"Stewardship—Our Abilities for Christ," the regular Luther League topic for the appointed Sunday, was discussed in a most interesting and profitable manner by various members of the Leagues in attendance at the session opening at 6:30 p. m.

The Leagues were exceedingly glad to welcome the Reverend Henry Einspruch, of Baltimore, Md., who gave them an interesting talk.

Vesper services were held at 7:30 o'clock,

conducted by the Reverend H. E. Beatty, pastor of the Muhlenberg congregation. A stirring address was delivered by the Reverend C. A. Portz on "Choosing a Master."

Closing remarks were made by Miss May Scherer, who well said, "Anyone attending such a meeting as we have had today should go back to their homes resolved to live better lives, have better homes, and better Leagues."

WISCONSIN

Milwaukee District Luther League.—On Sunday afternoon, December 14, the Luther Leaguers of Milwaukee and vicinity met in the Washington Park Lutheran Church for a district conference. After the devotional services, the Reverend D. H. Bucks, pastor loci, gave the address of welcome and placed the conference in charge of the Wisconsin State president, the Reverend William Niebling, who stated the object of the meeting as follows: To introduce the Luther League to those who do not know or appreciate its full value; to present Luther League problems and their suggested solutions, and to arouse and sustain interest in the National Luther League Convention. A violin duet by delegates from St. Luke's Luther League of Waukesha preceded the following conference program: "Why Should Every Leaguer Aim to Attend the District, State and National Conventions?" Mr. Roy Kaestner, general chairman of the committee of arrangements for the national convention; "Why Organize Our Young People?" Mr. George Rapps, Wisconsin veteran Leaguer and member of the national executive committee; "What Should Be the Pastor's Place in the League?" the Reverend F. O. Broesicke; "What Can the Officers Do to Make the League Efficient?" the Reverend W. W. Kennerly; "What Can the Committees Do to Make the League efficient?" the Reverend P. R. Siebert; "Of What Service Can a League Be to Its Church?" the Reverend C. E. Fritz; "How Can You Provide Interesting Devotional Meetings?" the Reverend J. F. Fedders; "What Is Your Conception of a Successful Business Meeting?" Miss Dorothy Paap, Wauwatosa; "How Can We Best Develop Our Leaders?" the Reverend A. H. Arbaugh, D.D., Carthage College. During the conference supper, which was served by the local League, an orchestra from St. Luke's Church, Waukesha, furnished the music and the State president read letters of greetings from Mr. Harry Hodges, General Secretary of the Luther League; Mr. Clarence C. Dittmer, Treasurer of the Luther League of America, and the Reverend G. W. Genszler, D.D., president of the Wisconsin conference. While the pastors were in session with Mr. Kaestner to arrange for the final committee appointments for the national convention, the delegates and visitors were led by Mr. Rapps in community singing. At 7 o'clock, Miss Mary Cooper, president of the Lake Park Luther League, led the Senior Topic, and Sister Mina, of the Church of the Redeemer, led the Intermediate League Topic. The vesper service began at 8:15 o'clock with the Reverend W. C. Stump, field missionary for lower Wisconsin, in charge of the altar service. The Reverend Paul Wagner Roth, D.D., preached upon the theme, The Threefold Objective of the Luther League. In his forceful sermon Dr. Roth showed the logical succession of Education, Life Service and Missions and urged the Leagues to be loyal in Knowing, Serving and Preaching Jesus Christ. Although the conference was the first gathering of the Milwaukee District Leaguers a roll call by churches showed over 200 Leaguers and visitors in attendance. Of these, twenty-two traveled a distance of thirty miles from the neighboring city of Racine, and twenty-four traveled fifteen miles from Waukesha. A former Wisconsin Leaguer of Chicago who was visiting in Racine was also present at the district conference. With the exception of one, who was prevented from attendance by illness in his family, all pastors of Greater Milwaukee were present to take an active part in the program and the discussions.

OHIO

WESTERN DISTRICT

The Third Life Service Institute of the Western District Luther League of Ohio was held November 16, in Augsburg Church, Toledo.

At the afternoon session the following phases of Life Service were considered: How to Choose a Life Work, Rev. Strober; Credits and Debts of Full Time Christian Service, Rev. Miller; Undermanned Callings, the Ministry, Missions, Rev. Miley; The Nursing Profession, Rose Brandenberger; Inner Missions, Sister Olga; Deaconess Work, Sister Hannah.

A supper was served and a song service held at six o'clock.

The evening speaker was the Rev. C. S. Bauslin, D.D., of the Board of Education, who spoke on the great need of the age, "Religion of Jesus Christ."

Nine Leagues were represented, there was an attendance of 125, and a number of Life Service Cards were handed in.

LUTHER LEAGUE PLACED ON SYNODICAL APPORTIONMENT

The Luther League in Ohio has been growing in favor and efficiency. More and more the pastors and church councils are recognizing that the leadership of the church of the future is being trained in the Luther League of today. They are finding that many of their best informed, most efficient and active workers in the offices of the congregation and Sunday schools, have been those who have received their training in the young people's societies of their churches. They note how these members have an understanding of how to go about all phases of church work in an intelligent, efficient way, and also that they have an enthusiasm for church work.

At the recent meeting of the Synod of Ohio in Van Wert, an apportionment of three cents per member was voted and is included in the apportionment of the congregations for the Luther League. It is planned that a secretary shall be placed in the field who shall give his whole time to work among young people.

The Luther League was recognized as the official young people's organization of the Synod.

The Southern district held an excellent convention in the First Lutheran Church, Cincinnati, the Rev. J. W. Kapp, D.D., pastor, on December 5 and 6. The theme of the convention was, "How Can We Best Present Christ and His Ways to the Luther Leaguers of Our Church?" Many of the pastors took an active part in the convention. The Young People's Society of Greater Cincinnati has been increasingly active, and it is anticipated that it will become a strong factor in the Luther League work of the Synod.

President Elliott of the Western district reports four new Leagues since July.

ILLINOIS

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Lutheran Young People:

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but fall in love with Jesus Christ? If so, here is an opportunity for you, for even a short ten weeks' course will furnish you with methods and ways to make you of greater use in your own local church.

Our winter term starts on January 6. There is no tuition, only an enrollment fee of $5, expense for books of $5, and a cost for room and board of $70, for the ten weeks. The business course rate is nominal.

Use this opportunity by taking a short course in Bible Teaching, Missions, Parish Work, Sunday School Work, Evangelism and, if you like, Business in the Chicago Lutheran Bible School.

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During the short period of its existence fourteen missionaries have gone out from our institute into foreign mission fields: Africa, China, Madagascar, Alaska. Others are serving our Lutheran Church as parish and institutional workers.

Evening Classes—The two Bible nights at the Central Institute are Tuesday and Thursday, winter term beginning January 13 and 15 respectively, at 7 p. m.

LUTHER LEAGUE TOPICS

(*Continued from page* 30)

2—Resources of China—coal, etc. (See school books.)

Hymn.—"We May Not Climb the Heavenly Steeps."—Missionary Hymnal.—P. 62.

We may not climb the heavenly steeps
To bring the Lord Christ down
In vain we search the lowest deeps,
For Him no depths can drown.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Master of us all
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

GOING TO THE DEVIL

One of the members of a colored church in Alabama was talking to the pastor about the temptations Satan places in one's path, when the old preacher grunted and replied: "Folks make me tired representin' Satan as runnin' after dem to tempt dem. De truth is, my friend, dere is so many people pullin' at the debbil's coattails dat he ain't got much time to chase anybody."—*Boston Transcript.*

INDIANA

LOUISVILLE

The First Church League recently conducted devotional meetings in the homes of shut-ins of the congregations.

The Luther League of the Second Church gave $5 to the new Mission of the Indiana Synod at Terre Haute, Ind.

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